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ARTICLE I.

THE LUTHERAN DOCTRINE OF ORDINATION.

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THE power of appointing ministers lies in the company of believers, not in any privileged select portion of them. A pastor, thus chosen by the congregation, has, of course, all the rights and privileges which it is possible to confer upon him as such, for he is invested with the office by the highest authority. But there are persons who think something else requisite for the ministry, which something they denominate ordination.

In entering upon the consideration of this subject, we would guard against the confusion which is, in many cases, apparent in regard to it, and which arises from the failure to observe the various significations in which the term is used. Sometimes it is employed to designate the call to the ministry by other ministers. In this sense we have no need to speak of it any further, as we have shown, in former articles, that the call cannot be given legitimately by ministers, except in the name of the congregation, and upon such ordination we must always insist as necessary. Sometimes the word is used to indicate the appointment to the ministry,

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embracing the call as well as its solemn public announcement and the ceremonies connected with it. In this wide sense we do not use it here, as we affirm of the one part embraced in it, what we must deny of the other. Generally it is used to signify the solemn separation of ministers to the holy office, by the imposition of hands, coupled with prayer. This is supposed by some to be a necessary divine command, and to be the means of conveying some necessary official gift; and many imagine that it is this ceremony that actually confers the office; nay, there are some among protestants, and even among Lutherans, who take sides wholly with the papists, and affirm that an indelible ministerial character is in some way impressed upon the subject by this rite, in consequence of which he is to be considered as belonging to the ministry, even though he should never have a charge, or though he should cease to perform ministerial functions and devote his talents and time to some other employment. In opposition to these grave errors, we affirm that such ordination, though we confess its utility, is not at all necessary to the office, but that it is only a solemn confirmation of the call which must precede it, and is valid without it.

I. Ordination is not necessary to the ministerial office. Whatever importance may be attached to it on other accounts, it is not essential. In proof of this position, we shall show that the error denied, is without any foundation to support it, and that it conflicts with truths which are undeniable; and, further, that it was always rejected as an error by the best authors in the Lutheran Church.

1. The necessity of ordination is sometimes based on its sacramental character. This sacramental character we deny so far as it can be of any weight in evidence of its being necessary. For it will not prove its necessity to say that it bears some resemblance to, and has some of the attributes of, a sacrament; to prove this, it would have to be made clear that it *is* a sacrament, from which it would of course follow that we are under obligations to use it and honor it, both on account of the divine command, and on account of the blessings which it is designed to convey. But that it is a sacrament we deny, and do it with abundant reason. For it lacks all that is essential to a sacrament. It lacks the *materia terrestris* and the *materia cælestis* and the divine institution. It has no external element as a channel for the communication of a heavenly gift. The imposition of hands, of which the Romanists are accustomed to speak as such an element,

is not such and cannot be. It is no *materia* at all, but an action, and can be the earthly element in a sacrament, just as little as the distribution could be in the Holy Supper, or the application of water in Holy Baptism. Both presuppose the presence of the element, the bread and wine in the one, the water in the other; and no action can, under any circumstances, supply their place. And this imposition of hands, which is spoken of as the necessary earthly element, or as a substitute for it, is not even divinely appointed, and could not, therefore, be such an essential part of a sacrament. If there are those who take it upon themselves to maintain that our Lord did institute this ceremony, we challenge the proof. Where is it so recorded? Where is the command, explicit or implicit, that hands shall be laid upon the minister to set him apart for the office? So far as we know, there is no such divine institution claimed even, that is, no direct institution of the rite by the Lord; and an apostolic appointment, if even such could be proved, would not suffice to institute a holy sacrament. Besides, the imposition of hands is not even peculiar to the benediction or solemn consecration of ministers, and could not, on this account, be considered as one of the essentials of a sacrament installing ministers: it could be deemed part of a sacrament for other purposes just as well. This would render the healing of the sick, the benediction of persons in various circumstances, the impartation of extraordinary spiritual gifts, &c., sacraments also. For the Scriptures speak of the imposition of hands as applied in all these cases, as well as in some others. It is said that among the signs following them that believed, should be this: "They shall lay hands on the sick and they shall recover," Mark 16 : 18. It is said of our Lord, that "There were brought unto him little children that he should put his hands on them and pray," Matt. 19 : 13. We read that "Through laying on of the apostles' hands the Holy Ghost was given," Acts 8 : 18. So it is known that patriarchs laid their hands upon their childrens' heads to bless them, that now, as always, the benediction is given to babes and catechumens, indeed to all Christians in the congregation, so far as may be, by the imposition of the pastor's hands. It is folly to assert that all these acts are sacraments, or to assert of the act in one case that it is a sacrament, and deny it in others, notwithstanding the plain fact that there is just as much and just as little proof for the sacramental character of one as of the other. Now, as there is nothing else which is even

claimed to be the necessary external element in ordination as a sacrament, and, as the imposition of hands has not the characteristics of such element, there is nothing left for us but to deny that ordination is a sacrament. And this we deny for another reason. As it lacks the earthly, so it lacks the heavenly element also. God has not only appointed no external sign as a channel to convey a special gift in ordination, but he has appointed no thing signified as a special gift to be conveyed in it. It confers no grace, as do baptism and the communion; it is no means for the bestowal of salvation, and, therefore, no sacrament. For persons may speak as much as they will about the special official grace conveyed, and gift bestowed, through ordination, they will not, as reasonable men, expect us much to reverence their assertions, unless they will point to the Scripture passages in which we are instructed about this means of grace, and about the gifts which it is designed to convey. But as they are unable to do this, and cannot even point to experience—which could prove nothing without the word at any rate—in evidence of their claim that extraordinary powers are given through ordination, they must not take it amiss if we persist in denying their assumption, and in warning them against the superstitious confidence in human acts and institutions which it betokens. However gifts may be spoken of in connection with ordination; and even an apostle speaks of a gift which was in a minister by the laying on of the hands of the presbytery; we must always be careful not to confound occasions of receiving gifts, or acts with which they are contemporaneous, with the divinely appointed channel of their impartation, and not to attribute the blessings which the word bestows to the rite with which it is connected, or the gifts communicated in answer to prayer, through the ordinary channels, to the ceremony performed simultaneously with it. There is not the least shadow of proof that ministerial qualifications, natural or spiritual, or that some extraordinary indefinable something, elevating the recipient into a superior order, are conveyed to men's minds and hearts through the medium of ordination. It is no means of grace, no sacrament, and cannot be shown to be necessary, therefore, on the ground of its being such.

But, although this seems plain enough, it may be said, for Lutherans there is still a difficulty in the way; for the Apology of the Augsburg Confession virtually admits ordination to be a sacrament; would we reject this part of our symbols,



and charge our fathers with superstition in this respect? By no means. But one thing we confidently assert, that our fathers were well aware of the position and maintained it manfully and consistently. We hold it to be a gross wrong to them and to the Church, to interpret isolated passages in such a manner as to render them inconsistent with their principles clearly stated, and illustrated, and proved: we hold it to be an unjust manner of interpreting any author or work. But is the statement of the *Apology*, in reference to ordination, capable of an explanation which is in harmony with the doctrine of the ministry as, according to the evidence adduced, it was held by the Reformers and by the Church ever since, and with the statements of her great divines in regard to ordination especially? So we believe, and so we think every unbiassed reader of the passage in question will see reason for believing. It reads as follows: "If the sacrament of orders should be called a sacrament of preaching and of the gospel, it would not be grievous to call ordination a sacrament. For God has instituted and commanded the office of preaching, and has added glorious promises: 'The gospel is the power of God to all those that believe,' Rom. 1, and: 'The word that goeth out of my mouth shall not return unto me void, but it shall accomplish that which I please,' Is. 55. If the sacrament of orders be thus understood, we might also call the imposition of hands a sacrament. For the Church has a divine command to appoint preachers and deacons." 203: 11, 12. There are two things to be observed here, in order to understand this aright. In the first place, the sense in which ordination must be understood, if it is to be called a sacrament, is defined. If what is meant by ordination be not a mere ceremony, but the appointment of ministers to dispense the treasures of grace to men, it is not particularly objectionable to predicate of it a sacramental character. For such appointment has a divine command. It is expressly stated that only under this condition that it should be so understood, could the imposition of hands be denominated a sacrament, namely, not as a ceremony, but as an authoritative appointment to the holy office, which of course includes the call. The preconceived notions of persons sometimes interfere so much with their clearness of vision, that in reading they see rather what is written on their minds than what is written on the paper before them. In consequence of such prejudice the *Apology* is thought by some to say that the appointment of ministers

in general, and even the ceremony of the laying on of hands in particular, may be called a sacrament, both being designated by the word ordination. We would entreat such persons to look again, and to strive to deal fairly with the Reformers. There are two admissions in regard to the subject founded on the meaning of the word ordination. One is that it may be called a sacrament, if this is applied not to the officer, but to the office, not to the person, but to the function. That this is the meaning, is rendered certain by the proofs given; for both proof texts show the power of the word of God, and say nothing of the preacher of that word. It is a "sacrament of the gospel," or of the ministration of the gospel. In this respect no reference is had to any particular administrators; the ecclesiastical office is not particularly referred to; the promise is that the gospel will accomplish God's will, no matter who preaches it. It is God's command that it shall be propagated, and his promise that it shall be effectual: thus understood we may call the ministry a sacrament. But we may also admit more than this. We may admit that the appointment to this ministry can also, without jeopardizing the truth, be styled a sacrament, if the ministry is taken in the sense stated, as a ministration of the gospel. For not only has the preaching a divine command and promise, giving it a sacramental character, but this sacramental character is transferable also to the appointment of special preachers, who shall apply the gospel's saving power by proclaiming it to men. That, as in the first instance, the ministration without reference to the minister is referred to, so in the second, the appointment of the minister to perform these functions is meant, is clear also from the proof adduced to establish the proposition, "We might call the imposition of hands a sacrament because the Church is commanded to appoint ministers." The imposition of hands is manifestly used synecdochically as including the call, and thus synonymous with appointment. The necessity of preaching and the obligation to appoint preachers we also earnestly maintain; but this proves nothing for the necessity of ordination as a ceremony of laying on of hands. It clearly proves nothing, even were we to admit that ordination, as described in the Apology, is called a sacrament in the proper sense, for it would only prove that preaching and appointing preachers are indispensable, which we also teach.

But, in the second place, the word sacrament is also used in a much wider sense than when it is applied to baptism and

the Holy Supper. We mention this not, because it is essential to our argument, but because it is important to guard against an injurious misapprehension of the passage under consideration. Even gospel preaching and the appointment of persons to attend to it are not sacraments in the strict sense, nor are they so represented in the Apology. This is plain from the fact that matrimony and the civil government are said to be entitled to the name of sacrament, on account of their divine institution, just as much as the ministerial office, and from the following passage: "Finally, if everything which has God's word and command for it, were to be called by this glorious name of sacrament, prayer should be called so in preference to everything else. For here there is a forcible divine command, and there are many glorious divine promises. And there would also be reason for it. For if such a high title were given to prayer, people would be moved to exercise it. So could alms be classed with the sacraments also, and the cross and tribulations of Christians, for these have the divine promise also. But no reasonable person will much contend about it whether there are seven sacraments or more, if only God's word and command be not endangered." 204 : 16, 17. Thus ordination is in no respect called a sacrament in the proper sense of this word, in which there are but two; and the ceremony of ordination, understood in the narrow sense as excluding the congregational vocation, is not even called a sacrament in the broadest sense. The passage teaches nothing but what all Lutherans cheerfully admit, and the attempt to prove by it the necessity of ministerial ordination by the imposition of hand, is wholly futile: the ministry, not the ceremony, is necessary.

2. The Word of God does not in any manner teach its necessity. By some who admit it is not a sacrament, and not necessary as such, it is contended that it is of divine authority still, and that its necessity is capable of proof on other grounds. These claims and their evidence must be tested.

(1.) There is no divine command for this rite of ordination. If there is, those who so vehemently defend its necessity have failed to discover it, notwithstanding their wistful search for it, or have at least failed to show where it is to be found. Indeed, the want of such divine command is now pretty generally, if not universally, conceded in the Lutheran Church. This is fatal to the theory of its necessity to the ministry; for the Lord, who instituted and commands the office to be

perpetuated unto the end, would surely not omit an essential thing in his institution. But he did omit it both in his practice and in his instructions. For when he sent out his messengers to evangelize the world, it is nowhere recorded that he conferred on them the office by the imposition of hands, or even that he used this ceremony in connection with their appointment, nor that he enjoined its use upon his disciples when they should ordain or appoint other ambassadors. But to bind it upon our consciences, as a necessary thing, requires an explicit precept from on high, otherwise we would sacrifice our liberty as God's children and be brought under a human yoke, as well as make ourselves guilty of an idolatrous submission to men who presume to arrogate God's powers of binding the conscience. Where there is no command of God we may urge the expediency, or beauty, or antiquity of a thing, and may, on such grounds, strive to maintain it or introduce it where it does not exist, but we cannot demand people's submission, and must not abuse language and mislead unsuspecting souls by speaking of its necessity.

But while it is admitted that there is no direct divine precept appointing it, it is maintained that there is apostolic authority for insisting upon the ceremony of ordination, and that it has thus the divine sanction, which renders it necessary as a scriptural rite. In reply to this we shall show that

(2.) There is no proof of the necessity of ordination from apostolic authority. That they used this ceremony is undeniable. That they in some sense commanded it may also be admitted, in view of Tit. 1 : 5 : "For this cause left I thee in Crete that thou shouldest set in order the things that are wanting and ordain elders in every city, as I had appointed thee." For as the vocation of ministers is indisputably the right of the Church, not of a small number of her membership, the charge committed by St. Paul to Titus of ordaining ministers, of course assigned to him the public solemnities connected with the consecration of the pastor elect, and thus ordination by the imposition of hands, which was the apostolic custom, was involved in the charge. But such apostolic example and precept does not necessarily require us to follow and obey. An example never obligates us to follow ; the obligation lies in the divine injunction which a good example illustrates. The conduct of the best men must not be imitated where they err ; nor must we feel under obligations to walk in their footsteps when they do a thing of indifference, which is not wrong, but which is not commanded. That which must de-

side in every case is not the example, but the precept. As to the precept contained in the charge to Titus it cannot be of universal obligation on the ground of its being given by an apostle. We do not, in the least, doubt the inspiration of all their words. But it ought to be plain to every Christian that, though they were inspired, they were not by this incapacitated to make temporary arrangements of expediency, or disqualified to make appointments which, if not temporary, were not intended to be obligatory upon all. Not everything which they did, and everything which they ordered, could be binding on all men in all time. In the sphere of revelation they are our infallible guides: in the sphere of liberty they are not, and do not pretend, to be our masters: in the former they stand before us in the name of God, speaking words of the Holy Ghost; in the latter they present themselves as men ordering things according to enlightened reason, in the name of man. Only those who will give heed neither to reason nor revelation, will persist in maintaining that the apostles had no voice in questions of mere human order and expediency, or that when they uttered their voice this utterance was a divine decision of an indifferent question. Are the directions of St. Paul to the Corinthians, in reference to covering the head in prayer, of binding force always? The commentator who should affirm this, ignoring the peculiar circumstances which rendered such directions temporarily expedient, would prove by this, that Biblical interpretation is not his vocation. Are the directions of the apostolic council, of which we read in Acts 15, of universal obligation, except so far as they contain what is elsewhere and otherwise made binding? We would hazard nothing in saying that the man who should maintain this, betrays his ignorance of the essentials of the gospel as distinguished from the law. The mere fact that ordination was practiced, and ordered to be practiced by the apostles, in itself proves absolutely nothing for its necessity. For the question still remains whether the directions given were in the domain of divine revelation and obligation, or in that of human reason and freedom: whether the thing appointed is required by our Lord as necessary in itself, or whether it is merely desired by men as means to attain a necessary end, which may be accomplished by other means as well, and at some time and in some places better, or which at some times and in some places may have no influence in accomplishing it at all. The appointment of min-

isters to administer the means of grace is necessary by divine command: it is no mere apostolic arrangement of expediency: their appointment by other ministers, without the consent of the Church, is not only not necessary, but it is not lawful, as it tramples upon divinely given rights: this has been proved by an abundance of evidence. What remains? This, that the ministry should, according to the directions given, teach the people in reference to the necessity and qualifications of ministers, and urge them to elect such where they are needed, and, after the election has taken place, by public services attest and confirm the election. The pretended divine command of ordination means, and can mean, nothing more than this according to the teaching of other scriptures. And even this is of no indispensable necessity: if ministers are elected without such ministerial instrumentality to effect it, the end is accomplished, and all is just as well as if ministers had been present; and if no ministers can be had to add to the solemnity of the call, by public ceremonies, the call is none the less valid, and the end, which is necessary, is again accomplished. And if these means to effect the requisite vocation of pastors, and to consecrate them when called, are not always necessary, much less can the particular form of such consecration be deemed essential: the activity of the ministry, as such, is not necessary in general, much less in their activity in the particular form of the imposition of hands. But it is very easy to make assertions, it will be said: where is the proof? Let those who affirm the necessity of ordination be reasonable, and fairly weigh the proofs presented, and not cast them aside unexamined as worthless, because they do not harmonize with their prejudices; and let them consider, that as they affirm and we deny, it would not be amiss if they would strive to offer some reason and evidence also in proof of their position. The apostolic precept just considered of itself, so manifestly proves nothing in the case, as it still leaves the question open whether it belongs to the class of apostolic precepts which are necessary, that its constant repetition merely proves how barren of proof the position is. Whether what the apostles enjoin, in any case, is a divine command, is precisely the question; we deny that it is in this case, and refer to the whole scriptural doctrine of the ministry in proof of it; and it should not be expected that the mere assertion of opponents affirming it, will be considered of sufficient weight to overthrow the whole system of the Church with its scriptural

foundation. Conscious that such a demand is preposterous, the opponents attempt the construction of another argument from the effects produced by the imposition of hands, concluding that that which conveys such great gifts must be necessary. We shall not find it difficult, however, to show that,

(3.) There are no necessary gifts imparted by this rite of ordination. Let the passages of scripture which are quoted to prove the bestowal of requisite gifts by ordination, be calmly considered. What do they say? One of them says this: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. 4 : 14; the other, this: "Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands." 2 Tim. 1 : 6. Here there is, without controversy, a gift spoken of, and one that is in the subject by the putting on of hands. What does this mean? That official grace is sacramentally conveyed by the ceremony? It has been proved that ordination is not a sacrament, and cannot produce the effects of a sacrament. That same extraordinary gift, which cannot be defined, is imparted magically by means of the rite? Such an opinion would pass very well among those who have not the marvellous light of the gospel to guide them, and who are, therefore, an easy victim of superstition. It is unutterably pitiful when people without earnestness and without sincerity in regard to spiritual things, having heard that a sound faith will receive doctrines upon the mere authority of scripture, even in spite of reason and the senses, forthwith conclude that the highest pinnacle of faith is reached when they receive doctrines, as utterly devoid of scriptural support as they are of reason and of sense. Among enlightened Christians such assumptions of magical power in religious rites, will pass for superstition, and for nothing else. What is the nature, then, of the gift bestowed by the laying on of hands? As it is not magical, nor sacramental, it must be either the extraordinary communication of the spirit for the performance of miracles, or the bestowal of ordinary spiritual gifts by the ordinary means as used in connection with the imposition of hands. The laying on of hands was the ordinary ceremony used in the bestowal of the Holy Spirit. Acts 8 : 17-19. If the Holy Spirit's extraordinary gifts were thus imparted to Timothy, to whom both texts refer, it does not follow either that these gifts will be bestowed upon all who are called to



the gospel ministry, as we know they have not been, nor that, if it should please God to confer them now, they would be imparted by this means. As a symbol of such communication the rite has, indeed, been continued until this day, and is in constant use where confirmation is practiced; but among Protestants, at least, such rite will not be deemed essential for the bestowal of the Spirit with his gracious gifts. The extraordinary gifts have ceased; the ordinary are as necessary for a layman as for a pastor; and as the rite is admitted not to be necessary in the one, it follows that it is not necessary in the other case, being a symbol merely of the communication of spiritual gifts, not a means. But if it be decided that the gift referred to is this extraordinary spiritual power, which is no longer conferred upon men, it must be affirmed that it is an ordinary spiritual gift, for the conveyance of which there are ordinary means. There is no room for any other position beside those mentioned. But if the effect of ordination is not the infusion of some physical or intellectual power qualifying for the office, which all experience denies, nor some wonderful something, elevating the subject above the congregation of believers, and rendering him more than a son of God and heir of heaven, which all scripture denies, but simply an ordinary gift of strength and comfort in the divine life, it will require no argument to convince well-informed Christians, least of all Lutherans, who are acquainted with God's plan of working invariably through his appointed means, where the end can at all be accomplished by them, that the gift is conveyed not by the ceremony, but by that which is more powerful, and which is known to be a means of conveying gifts, the word of God, used in ordination. The laying on of hands is used synecdochically, as in the symbols, for the whole solemnity of which it forms a part. And even if it should seem strained to include the announcement of Biblical truth usually connected with ordination, and its meaning be limited so as to include only the prayer accompanying the ceremony, we may say that gifts are bestowed by prayer, not as a means of their conveyance, indeed, but as an exercise which has the divine promise. The gift is not in the least dependent upon the ordination, as it may be obtained without it; and we cannot, therefore, infer from this the necessity of ordination. And not only is such necessity incapable of proof from scripture, but,

3. The doctrine is inconsistent with the scriptures. For if any ceremony is taught to be requisite, it is not the imposi-

tion of hands, but one entirely different from this. "Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," Jno. 20 : 21-3. This rite of insufflation is the only one which our Saviour used in sending forth ministers, so far as we can learn from the record; it is the only one applied in the commissioning of the apostles, with the exception of Paul, upon whom Ananias, who, as far as we know, was not ordained himself, laid his hands; and it is therefore the only one which could, with any degree of propriety, be considered obligatory upon all. This would seem still more probable were we to press the words employed in the narrative. For it might, with some semblance of justice, be agreed that because our Lord commanded the apostles to send others as they were sent, they were bound to use this ceremony of breathing on them as it had been used in their mission. Now, if the question were fairly proposed, whether a rite used by our Lord or one used by the apostles—though in commissioning them the former was employed—should be considered of universal necessity, no well established Christian would hesitate to decide in favor of the former. But the former is admitted to be indifferent as respects its relation to the conscience, and therefore the other must be. But if any rite must be used of necessity, insufflation would be that rite. The truth is that the scriptures neither teach, nor allow us to teach, that either rite is necessary. For what God has left free, it is sinful to attempt forcing upon the conscience. And the doctrine of such necessity would be pernicious and utterly unscriptural on another account. It would be introducing a ceremonial law, to admit the obligation of which upon the conscience, would be to relinquish not only our liberty, but one of the essentials of the gospel dispensation, namely, that since Christ the substance has come, we need no more shadows, and that since we are brought to the light of the gospel we are no longer under a legal school-master. It is subversive of the whole economy of salvation to maintain the necessity of a mere ceremony. And such is ordination. It is not required by any moral law or natural moral necessity: no one is so blind or perverse as to maintain this: there is no trace of any such precept upon the conscience, and never could it have been thought a duty, but

for a mistaken notion of its being a positive obligatory institution. It is not required as a means of grace: in the Lutheran Church no one would have the hardihood to maintain this. Its necessity is either barely ceremonial or nothing. To evangelical Christians it is no little thing to see an effort made to bind ceremonies upon their consciences. They being dead with Christ are not subject to human ordinances, nor are they subjected to divine ordinances otherwise than as they communicate and invigorate the divine life. Justification by faith alone can admit of no necessary ceremonies, unless their necessity rests upon their appointment as channels to give or nourish faith. Ordination does neither; and any doctrine which make its use essential must, therefore, be condemned as pernicious, having a tendency to undermine the gospel. "Let no man therefore judge you in meat or in drink, or in respect of a holy-day, or of the new moon, or of the sabbath-days: which are a shadow of things to come: but the body is of Christ." Col. 2: 16. And if even divine ceremonial appointments are not to be bound on Christian consciences as necessary, much less may those for which no divine appointment can be shown. "If ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances, (touch not, taste not, handle not, which all are to perish, with the using,) after the commandments and doctrines of men?" Col. 2: 20-2. We must confess with Spener: "We ascribe to ordination no extraordinary character or other spiritual power, except as it is the public testimony respecting the call, and as the benediction is not without fruit on account of the Christian prayer; but to this the succession of persons contributes nothing; and if a superstition should be made of it, for my part I would rather not have it." Its use is ancient and honorable, but it is free; and if it were to be forced upon those who have the glorious liberty of the children of God, it would be much better to dispense with it entirely, beautiful and useful as it is, than to have it imposed on them as a yoke of bondage. Ordination itself no Christian who is versed in the gospel can object to; but the doctrine of its necessity they will resist and reject, as in conflict with the grace and truth which came by Jesus Christ.

4. The symbols are perfectly innocent of teaching any such necessity. They teach that a regular call is requisite to authorize a person to teach or preach publicly in the Church, or to administer the sacraments, that is, to perform

ministerial functions in a public office. But nowhere do they teach, expressly or by implication, that ordination is requisite for this. They not only do not teach this, but they plainly enough maintain the reverse. This seems evident from the statements of the Apology in reference to the article in question. It is there said that the papists were willing to receive the 14th Art. if the Confessors would understand the regular call as implying canonical ordination; that these had expressed their willingness to preserve the established ecclesiastical polity, as a human arrangement, provided those would tolerate the truth and receive teachers of the truth; and that, as the papists refused this, they were guilty of the division which must ensue, for the protestants must adhere to the word of God. 205-6. This certainly implies that they did not understand the regular call as embracing canonical ordination; for they insisted upon the former as necessary according to God's word, while they rejected the latter as a human ordinance which they would be glad to comply with for the sake of peace and order and unity, but which they felt bound to dispense with under existing circumstances. It is true, they could have ordination without receiving it in the way prescribed in the canons; and it might be said that what they did not consider implied in the regular call was its reception according to the canonical regulation, while the rite itself they deemed indispensable. But aside from the fact that there is nothing whatever in the passage to suggest this as their meaning, the reverse is rendered highly probable, to say the least, by the absence of any distinction drawn between the ceremony as such, and the ceremony as required by the canons, and of any exception made in favor of the former. And this probability is rendered a certainty by another passage which expressly makes a distinction between the call and ordination, and shows what is held to be the import of the latter. In the appendix to the Smalc. Art. it is said: "Formerly the people elected pastors and bishops; then the bishop of the place or of the vicinity came and confirmed the elected bishop by the imposition of hands, nor was ordination then aught else but such confirmation." 342, 70. If there are those who would seek to evade the force of this decisive passage by drawing a distinction between a pastor's election and his vocation, and affirming that a pastor elected is not necessarily called, we would reply in the words of Gerhard: "The distinction between election and vocation is rather in the fancy of our minds than in the thing itself.

For whoever is legitimately elected to the ministry is also called, and whoever is so called is, also, elected, on which account the scriptures use these terms indifferently on this subject." Loc. 24, §52. But if still further proof should be desired that the Church does not teach, but denies the necessity of ordination, it will be found in the works of those who may be presumed to understand the Confessions best, and whose praise is in all the churches.

5. The earliest and most highly esteemed writers of the Church deny the necessity of ordination. Luther declares in his reply to Henry VIII: "Although Paul commands Titus to ordain priests or elders, yet it does not follow from this that Titus did this by his own power, but rather that, according to the example of the apostles, he installed them with the people's consent and approval, otherwise the words of Paul would contradict the example of the apostles. As to his applying the imposition of hands to the sacrament of priestly ordination or consecration, even children can see that this is irrelevant, and that he, according to his papistic manner, makes everything of the scriptures that his fancy dictates. The imposition of hands was then the visible communication of the Holy Spirit." (W.) 19, 432. That this was not merely meant to deny the necessity of ordination as a sacrament, is evident from the last sentence, which shows that its object was one which is not attainable now, and for this reason, it cannot now be insisted on because of the command to Titus. But he expresses himself to the same effect in other works also. We have already quoted his letter to a lady which declares that "He who is called is ordained and should preach to those that called him; this is our Lord's consecration and the true chrism." The call, not the ceremonies connected with its public proclamation, gives the office; therefore it matters not who ordains, provided only the vocation be right. "They need not trouble themselves much about this, as I think, for their own canons teach them that a bishop is rightly ordained who is consecrated by a simoniac or heretic. And even more than this, they deem it right if the most shameless pope, as Boniface VIII, or Julius II, or Clemens VII, or the devil himself does it in the office. For it depends on this, that the bishop and Church are agreed, and the Church is willing to hear the bishop and the bishop to hear the Church. Thus it is accomplished. The imposition of hands gives the benediction and confirms and bears testimony to this, as a notary or witness testifies to a temporal matter."

26, 105. Chemnitz explicitly denies that ordination is enjoined by our Lord. "The office of the word and sacraments has divine promises," he says, "and upon these the prayer in ordination rests; but these promises are not to be bound to the custom of laying on hands, for which there is neither a command of Christ nor such a promise as is annexed to the ceremony in baptism and the Lord's Supper." Exam. II, 222. Baldwin not only expressly denies its necessity, but shows reason for it: "Ordination is not absolutely necessary; for it is not commanded by God, so that it could not be dispensed with, nor is its efficacy so great, as the papists falsely pretend, that it would not without danger be omitted, nor does the success of the office depend upon it, as if the gospel could not be savingly taught without it; but it is an ecclesiastical custom which recommends the minister of the word and reminds him of certain duties." De cas. cons. 1032, (quoted by Walther 343.) Similar are the words of Gerhard: "As respects ordination, this is not necessary by the force of any divine precept, nor because the essence of the ministry depends upon it, nor because it impresses a certain character, as the papists dream." Loc. 23, §202. He also quotes Chyträus as affirming the same: "It should be known that those who are called and elected by the voice of the Church and administer the office without the laying on of hands, are really ministers of the Church, and are authorized to teach and administer the sacraments. For by this ceremony no special character is impressed upon the ordained person, nor does the ecclesiastical power, or the right to preach the gospel and administer the sacraments depend upon this rite, nor is the office of the ordained person efficacious on account of it." Loc. 24, p. 139. This is the uniform doctrine of the great teachers in the Lutheran Church without a single exception, so far as we could ascertain, at least down to the days of the pietistic controversy; for although there are occasional expressions which would seem to indicate the contrary, they are easily reconciled with these plain and positive statements, when it is considered that ordination was sometimes understood as embracing the call, and that even in the narrow sense it was uniformly used and defended as a rite which, though not necessary, is still, because it was recommended by apostolic example and long continued usage, not to be unnecessarily omitted, especially as it is of great utility as a confirmation of the call.

II. Ordination is a confirmation of the vocation, previously given by the Church. So the Church, in perfect coincidence with the scriptures, constantly taught and still teaches.

1. As regards the teachings of the sacred scriptures on this point, it is evident that, according to them, ordination can be nothing more than a confirmation of the call. For, according to the testimony adduced, they ascribe the right and duty of election to the congregation, and represent the elected, or called person, as invested with the office. There is nothing essential wanting after such an election, as this gives a regular call. The ordination subsequently conferred, can stand in no other relation to the call given but that of a confirmatory rite: it is either this or nothing. We entreat the reader not to overlook the true state of the question. It is the interest of error to encourage confusion of ideas, that it may be smuggled in under the cover of truth. It is an act that is frequently practiced in this question of ordination. When ordination and vocation are assumed to be identical, it is, of course, easy enough to see that the former cannot be a confirmation of the latter. But this assumption is utterly baseless. The word ordination is, indeed, sometimes used, as we have shown, in an extended sense, so as to include the call. But by no writer of any care, or any authority, in the Church, is the vocation of the Church and the imposition of hands by a few in the Church, represented to be the same thing. When two things are, for the sake of brevity, included in the same term, it by no means follows that they are not two things, or that the writers so designating them, supposed them to be one and the same thing. Not a single writer, of any name, can be found, who maintained that ordination, strictly speaking, gives the call, or that the call is not valid without it. The congregations have sometimes transferred their right of appointing ministers to another ecclesiastical body, as they did sometimes to the civil government, so that it was possible for the vocation and ordination to proceed from the same persons, and be almost simultaneous; but even then, the two were never identified in strictness of speech. The true state of the question is this: whether the original right to call pastors belongs to the congregation of believers, or whether it is restricted to those who are incumbents of the pastoral office, and to whom the rite of ordination is usually and properly committed; and whether, if the congregation has such right, ordination is anything more than a confirmation of the call? Now, it has been proved



from the scriptures and the symbols, that the congregation has such right, and that the ministry, as such, has it not. Must it not necessarily follow from this, that ordination, viewed as something distinct from such congregational call, whether this be given by the congregation directly, or in its name, by the civil government, or by a consistory or ministerium or synod, or by the vestry or some particular individual, merely testifies to such call and confirms it? We repeat it, it is either such confirmation, or it is a mere ceremony, the import of which it would be difficult to determine, and the use of which it would be difficult to defend. The scriptures exhibit it in no other light than this, of a ceremony confirmatory of the call, previously given. In proof of this we would merely add to the evidences already presented, to show that the ministers were elected by the congregations to whom they were to minister, the decisive passage in Acts 6: 5-6: "The saying pleased the whole multitude: and they chose Stephen, a man full of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles; and when they had prayed they laid their hands on them." The choice was made by the multitude, and confirmed by apostolic ordination. The objection that is made to this, on the ground that their ordination must be repeated if a pastor were called to a different parish, is not of the least force. For, even if this did necessarily follow, it would be no reason for rejecting a scriptural doctrine: all that would follow is this, that there is an inconsistency in not renewing ordination whenever a new call is accepted. Indeed, the distinguished Böhmer contends for such repetition, and maintains that it was anciently practiced. (See art. Ordin. in Hezog's Enc.) And it might easily be made to seem probable, as some have endeavored to prove, that the practice of giving ordination but once, was occasioned by the Romish notion that it is a sacrament, which impresses an indelible character, and must not, therefore, be iterated. There is nothing in scripture, either, which would forbid its repetition. On the other hand, from the case of St. Paul, an argument might rather be constructed to show that such repetition is scriptural. For in Acts 9: 17, we read that hands were laid upon him by Ananias; and again in Acts 13: 3, by the prophets and teachers at Antioch. And this argument it would be very difficult for those to answer who deny the right to officiate without ordination; for their opin-

ion would require them to admit that Paul was ordained to the ministry by Ananias, inasmuch as in verse 20, it is asserted that he "straightway preached Christ in the synagogues." But it does not necessarily follow. For the testimony borne once to a person's qualifications, and the propriety of calling him is sufficient, as all can be certified of the ordination; and as to the confirmation of the new call received to another sphere of labor, this is accomplished by installation. In any case the scripture truth is not changed by the inferences drawn from it; and this truth is that the vocation invests with the office, and ordination confirms the vocation.

2. This truth the symbols state in so many words. No prevarication can make the passage in the appendix to the *Synodal Articles*, say anything else, to a mind that is able and willing to understand language. The Church has the right to appoint ministers, and no human authority can deprive her of it. She has the command to preach the gospel, and must, therefore, have the power to elect ministers, that this may be done in proper order. To her are given the keys of the kingdom of heaven, and hers must be the duty and, of course, the authority to appoint the officers to administer them in the congregation. This is confirmed by the fact, that believers are called a royal priesthood, which words refer to the true Church, which, because she alone has the priesthood, must, therefore, necessarily have the power of electing ministers. Such are the arguments used in the place referred to. The Church is not dependent upon the existing ministry, as though she could not have pastors without it; for, although for the sake of good order, ordination should be taught at the hands of ministers, yet this is not essential, and must be dispensed with, when they will not ordain teachers of the truth, inasmuch as ordination only confirms, does not bestow the call. "This is proved by the common practice of the Church. For anciently the people elected pastors and bishops; then the bishop located in the same place, or in the vicinity, came and confirmed the elected bishop by the imposition of hands; and at that time ordination was nothing else than such confirmation." 341-2. We have thought it sufficiently important to repeat the passage which decides the whole controversy, so far as the symbols are concerned. Of those who would insist upon making something more than this of ordination, we have simply to ask that they should consider the passage, both in its own plain terms and in the light of the whole context, that they

may be convinced of their departure from the faith of our fathers in this particular. The subterfuge to which some resort, in order to escape from the force of the Confession, when they assert that the confirmation refers to the person, not to the call, is so miserable that it scarcely deserves mention. For if the call is not confirmed, but the person, it surely will not be maintained that he is confirmed independently of the call; and if he is confirmed in the office, the truth remains the same, that he has the office before he is ordained, and ordination is simply the confirmation, not the collation of the call.

3. And just as clear and decisive, as the symbols, are the early writers in their statements on this point. They teach expressly, not only by implication, that the call must precede ordination and is merely confirmed by it. Luther's testimony to this effect we have presented before. We here add the following: "As the mad papistic abominations have destroyed baptism, the sacrament, the preaching of the gospel, so they have also destroyed the ministry and the vocation, the call and the proper consecration to the pastoral office, by their scandalous private chrism. But Christ with His power and wonders was here, and preserved the office and the call to the ministry, notwithstanding, against the dreadful abomination. For the office has always been conferred, without and above the chrism, through princes, lords, cities, and also by bishops themselves, abbots, abbesses, and other estates, and by such collation, the call and the true consecration to the ministry has remained; then such called pastors, who had received this grant, or office, were also presented, that is, directed to the bishop to be invested or installed, although this did not give the call or charge, but was only a confirmation of the call, and not necessary. For the called pastor could have discharged his office without such confirmation." 31, 356. Again, in his letter to the Bohemians, he says: "Then being assembled, and freely coming together, let those whose hearts God has touched, so that they think and decide the same thing, proceed in the name of the Lord, and choose such person or persons as you please, and who may appear worthy and qualified for this office. Then let those who are more excellent among you, having placed their hands upon them, confirm and commend them to the people and to the Church, and let them by this act be your bishops, ministers, or pastors, Amen! What kind of persons ought to be chosen Paul sufficiently teaches in Tit. 1,

and 1 Tim. 3." (Ev. Rev. XII, 412.) Melancthon says: "From all this it is clear that the Church has power to elect proper persons to the episcopal office, that is, to the charge of souls, and to confer the office upon them. And it is customary, and laudable, so to perform this, that several Christian and learned pastors are in attendance to examine them in regard to doctrine, and as a testimony, lay their hands upon them." See Höfling, *Kirchenv.* 99, Chyträus: "The ministry is efficacious, and is a power unto salvation to every one that believes, on account of its divine institution; but the rite of the imposition of hands is added as a declaration of the person called, that the announcement may be more solemn, and that the rite may admonish him of certain duties." In Gehr. *Loc.* 24, §139. Chemnitz: "Nevertheless, on account of those who run without being sent, the vocation should have a public testimony of the Church. And the rite of ordination is nothing else than such public testification, by which the vocation is declared before the Church, and in her name, to be legitimate and divine. \* \* Therefore, although ordination does not make the vocation, yet if any one is legitimately called, this rite is a public confirmation and declaration that the call is legitimate." *Loc.* III, 137. In 1597 a question arose as to the right of ordaining a person who had not yet been called to a parish, and this the Jena theologians decided in the negative. Mylius adduces these reasons for the decision: "1. Because the scriptures command: 'Lay hands suddenly on no man.' 1 Tim. 5 : 22. But to lay hands on one who is not called by the Church, and to a certain congregation, would seem suddenly and rashly. \* \* 2. Because the Church's authority opposes it, as is plain from this canon of the council of Chalcedon, held in 451, attended by six hundred and thirty bishops: 'No man is to be ordained without a charge, neither presbyter nor deacon, nor, indeed, any who is in the ecclesiastical order; but whoever is ordained must be appointed, particularly, to some charge in a Church of a city, or in the country, or in a martyrty or monastery. But as regards those who are ordained without any charge, the holy synod has determined, that such an ordination is to be held void, and cannot have any effect anywhere, to the reproach of the ordainer.' 3. Because reason condemns it. Whoever is absolutely ordained is not ordained minister of a Church, but is constituted an apostle, who is not confined to any place, but is authorized to teach everywhere. But this is unlawful." In Gerh. *Loc.*

24, §158, note. Baldwin: "Can any person be admitted to ordination who is not yet called to a particular ecclesiastical office? Answer: By no means; for ordination is the confirmation of the call; hence, if the call is wanting, ordination cannot yet take place." Walther 343. Gerhard: "Can any one be ordained who is not yet called to a certain place? We deny this, because ordination is the declaration and testification of the call, and ought not, therefore, by any means to be conferred where no vocation has preceded." Loc. 24, §158. Kromayer: "Ordination is to be taken in a wide or in a narrow sense. In the the former it is identical with the vocation, but strictly it is the solemn testification of the call before the Church." Theol. pospol. 1060. Assuredly there is abundant reason to trust that, in view of these testimonies, no unprejudiced mind will deem it doubtful whether our proposition fairly exhibits the Lutheran doctrine on this subject.

III. But, although ordination is not essential, and is only the confirmation of a call previously given, yet it is of great utility, and must not be unnecessarily omitted.

1. It does not follow, from the denial of its necessity, that it is an unmeaning rite, or useless ceremony. It is merely an evidence that the gospel has been but imperfectly apprehended, to say the least, when such an inference is drawn. For between ceremonial law and evangelical liberty, there is the widest distinction; and to reject what the latter proposes, and uses as profitable, because not made obligatory by the former, is a procedure subversive of faith, as well as of all good order. It is worthy of Romanism; but Protestants, who should rejoice in their freedom from every yoke of bondage, because the truth has made them free, can only condemn it. There are those, indeed, who, in the exercise of a zeal without knowledge, have pronounced condemnation upon everything which the Bible does not command—who think that what is not enjoined by law, must be prohibited as unscriptural; and among these there are persons who take this position, not from sympathy with, but from hatred of the principles of Romanism. But crossing the middle ground of truth, they, in their endeavor to escape the enemy, pass over into his country on the other side. They run into an extreme which is substantially papistic. For they have yielded the main point to Rome, when they make the gospel a new law, and will have everything by law, or not at all. No Lutheran will be guilty of this, whatever others may do. Those

who love the light, which it pleased God to restore to the world, through the great Reformer, will shun whatever his blessed word forbids, and whatever is inconsistent with its principles, whether expressly forbidden or not, and will use what his word enjoins, and whatever promotes his cause, and glory in consistency with its principles, whether enjoined or not. Ordination is not commanded, indeed; but neither is it forbidden. Nor is it ever said by our Church to be inconsistent with the gospel. If we had said this, then it would follow that we must reject it. But we have represented it as useful and desirable, as many another thing is, which can be dispensed with, if circumstances require it. It should not be omitted unnecessarily. It is to be highly esteemed, as having apostolic examples to recommend it; as being a ceremony of general use in the Church from the beginning; as bearing testimony to our reverence for the divine institution of the ministry; as affording opportunity to remind the pastor of his solemn duty and grave responsibility; as bearing public testimony to his qualifications and the regularity of his vocation; as being a solemn declaration to the people that he is to be honored as God's ambassador; and as, by the use of the word and prayer, based upon its promises, conferring great blessing upon him through faith. It is thus of great utility; and he who would pronounce it worthless, because it is not necessary by divine command, would be pursuing the same course as he who would condemn particular houses or forms of worship, because they are not essential.

2. The Church always taught that it is important, and does so with the same unanimity with which she denies its necessity. Luther esteemed it so highly that he recommended to the people of Prague to request the chief men in the Church to lay their hands on the ministers chosen, as they could not procure ordination at the hands of the existing ministry. (See p. 71.) Neither he nor his coadjutors ever thought of rejecting or disregarding it because it is not indispensable. They retained it universally and gave reasons for retaining it. We do not deem it necessary to give many extracts in proof of this. Those who desire testimonies will find them in abundance in the places already referred to. It will suffice here to let one speak for all. Chemnitz points out the purpose of ordination thus: "This also is manifest, that on account of those who run and are not sent, Jer. 23, the vocation to the ministry of the gospel should have some

public testimony and public testification of the Church. So the apostles, by a certain public testimony and testification, declared, and as it were designated those who were legitimately elected to the ministry of the word and sacraments. For it was the will of the Holy Ghost that Paul also, who was immediately called, should, by a public testification of the Church, be proclaimed and designated as the apostle of the Gentiles. But in this public approbation, testification or announcement of the vocation, as it was a public act, the apostles used the external rite of the imposition of hands, which was customary among that people, both on account of the public designation of the person called and on account of the prayers which were offered by the whole Church on his behalf. For this act the rite of laying on hands was very appropriate: that the person might be publicly designated and announced to the Church as legitimately elected and called; for by this rite Moses, Deut. 34, designated and announced to the people the call of Joshua as his successor: that by this rite the person called might be confirmed in his confidence that the call is legitimate and divine, and at the same time be admonished that he is destined, dedicated and as it were devoted to the ministry and service of God; so hands were laid upon the victims, and so Joshua was confirmed in his vocation: that it might be a kind of public and solemn protestation of the Church before God, that the form and rule prescribed by the Holy Spirit in regard to the election and vocation were complied with; so Paul tells Timothy, 1 Tim. 5, to lay hands suddenly on no man, neither be partaker of other men's sins; that by this visible rite it might be declared that God approves the call which was made by the voice of the Church; for as by the voice of the Church God elects ministers, so by the testification of the Church he approves the vocation; so the vocation of deacons was approved, Acts 6, and hence it is that God dispenses grace through the imposition of hands: and in prayer, when it is designed especially to invoke the name of the Lord upon any person, hands are usually laid upon him, for he is, as it were, offered to God and set before him, prayers being offered that God would be pleased to bestow his grace and blessing on him; so Jacob laid his hands upon the children whom he blessed, Gen. 48, so the elders laid their hands upon the sick and prayed, James 5, and so Christ laid his hands upon the babes and blessed them, Mark 10. \* \* And



this earnest prayer, in the ordination of ministers, is not in vain, because it is founded upon the divine command and promise. This is what Paul says: 'The gift which is in thee by the putting on of my hands.' Exam. II, 221. Thus it is seen that the call is not given, but simply confirmed, by ordination, which is an ecclesiastical rite that is not indispensable, but that is, nevertheless, of great utility.

This article completes our essay on the Christian Ministry. The doctrine exhibited is dear to those who would be faithful to the word of our blessed Lord, and continue in the way of our honored fathers. They cannot otherwise than contend earnestly for the faith, once delivered to the saints, and protest solemnly against those hierarchical tendencies which, being so congenial to man's natural inclinations, seem to be spreading, even within our own Church, with fearful rapidity. It is for common Christian rights and privileges, secured to believers by our common Christian faith, that we are pleading, and we cannot be indifferent to the success of our plea. We are confident of its truth, and to the God of truth we commend it. May he bless it, without whose blessing all is vanity; and may he make it instrumental in leading souls to prize their precious privileges and inalienable rights, as kings and priests unto God, through faith, to whom he has been pleased to give the keys of the kingdom of heaven; that the Church may be faithful to her Lord, and the ministers not ashamed, while they are servants of the Lamb, to be servants, also, of the Lamb's Bride! "We preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants for Jesus sake." 2 Cor. 4 : 5.

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## ARTICLE II.

### LUTHERAN HYMNOLOGY.

By Rev. F. M. BIRD, A. M., Philadelphia.

*The Evangelical Psalmist.* 1859. 962 Hymns.

As the music, which is the chief feature of this publication, does not come within our scope, and as the hymns are substantially the same with those of the General Synod's

Collection, it calls for very little in the way of critical notice: and it is too well known to need any formal description, or account of its surface facts. All who read this article are likely to know that Drs. Seiss, McCron, and Passavant were the authors, and made changes enough from the G. S., the basis of their labors, to constitute a distinctly new book, though closely related to the old one.

The principal changes were as follow: 143 hymns in G. S. were omitted, 91 of them being in the body of the book and 52 in the Appendix: while 98 new pieces were added. (This enumeration does not include the Doxologies, which in the Psalmist are scattered over the last seven pages, and are not numbered.) Many of the additions were gain, many others were scarcely worth having. The majority of the omitted hymns were better out than in; though some few of them were a serious loss, as 180, "Holy Ghost, dispel our sadness," which the compilers may not have known to be from the German. Of the translations which form so prominent a feature in the G. S., eleven only are retained. Being what they are, all might have been dropped but two, and no harm done. Taken all in all, these changes in the text constitute, as might be expected, a manifest improvement: though they neither leave the old book, nor make a new one. It is that anomalous and unsatisfactory thing, a hybrid.

But the *arrangement* of the Psalmist is something which we can contemplate with decided satisfaction. No compromise or half-way work was attempted here, but a thorough and radical reform. The immense subject of "Christ," undivided and unarranged in G. S., is here parceled into six appropriate and natural subdivisions, and "Christian Experience" into eight: "Adoration and Praise" begin the volume, and "The Word" is put where it belongs, as a Means of Grace. Although the editors were encumbered with tunes upon the page, they produced an order of sequence so far superior to that of their predecessors, that even if they had kept the *matter* of the book unchanged, the Psalmist would, for all practical purposes, be worth the General Synod's Collection twice over.

The new "Table of Contents" implies a mild effort to improve the churchliness of the work. So mild, that it does not extend beyond said table; for the omissions and additions do not specially affect the character of the book, one way or another. Taking into account the position and views of its compilers (or of two of them at least), the book is a

fair sample of how little correct tendencies and virtuous inclinations can accomplish towards a reformation of our hymnology, in the absence of precedents and helps, of acknowledged codes and models. Where the Psalmist, with its accompanying "Church Forms," is used, we have the anomaly of churches very tolerably Lutheran in the order and style of worship for the rest, but singing constantly—unless the minister have wit and grace to keep a large proportion of the hymns in the background—matter which, if not anti-Lutheran, will be often un-Lutheran, mildly puritanic, methodistic, or humanitarian. The compilers of the Psalmist made no small improvements on what had been before; but greater improvements must be made yet, before we can reach our true ideal Hymnology.

*New Ohio Collection. 354+7 Hymns.*

The original preface to this book is not dated (a very wrong practice by the way) and we know not in what years the first and second editions appeared. The third has a note dated 1858, and the fourth came out in 1863.

The copy before us is smaller than the edition of 1845, and about the size of the General Synod's 24mo.: back labeled as before, "Lutheran Hymns." Pages VIII, 330. No "Prayers" in this edition. Title, excepting that item, as before: "Collection of Hymns for Public and Private Worship. Published by order of the Evangelical Lutheran Joint Synod of Ohio. Fourth Edition. Columbus: J. W. Osgood, Printer. 1863."

In some respects this is the best book we have yet had; it is certainly the most churchly. But of that presently. The preface states that it is new, prepared "without special reference to any particular hymn-book now in use, and with a view to meet, as nearly as practicable, the views of the churches in their connection." This is the only right way. While we are tied down to the past, and hampered by all the blunders and failures of our predecessors, we can do but a half or quarter work. This patching up old books, so that the two can be used together, according to the prefaces, but not according to the facts, is a poor business. If a book is good, be satisfied with it: if merely insufficient, add a supplement; if inherently bad, throw it away and make a better.

The arrangement is bold and striking: none of our books have grouped their contents under so few large heads. Thus:

I. Praise to God, No. 1. II. Works and Providence of God, 11. III. Redemption: 1. Fall and Depravity of Man, 23; 2. The Redeemer, 33; 3. Grace, 47; 4. Gospel Call, 54; 5. Penitence, 64; 6. Faith, 72; 7. Justification, 80. IV. The Church: 1. In General, 97; 2. Public Worship and Lord's Day, 107; 3. Pastoral, 121; 4. Congregational, 125; 5. Confirmation, 131; 6. Missionary, 135. V. Festivals: 1. Advent, 138; 2. Nativity, (Christmas) 145; 3. New Year, 152; 4. Epiphany, 154; 5. Passion, (Good Friday) 155; 6. Easter, 164; 7. Ascension, 170; 8. Pentecost, (Whitsunday) 174; 9. Trinity, 182; 10. Reformation, 190. VI. The means of Grace: 1. The Word of God, 194; 2. Baptism, 204; 3. The Lord's Supper, 212. VII. The Christian: 1. Holiness and Prayer, 227; 2. Various Relations and Affections, 242. VIII. Special Occasions: 1. The Family and Schools, 267; 2. National Relations, 289; 3. Thanksgiving and the Seasons, 293; 4. Daily Devotion, 299. IX. Consummation: 1. Death, 325; 2. Resurrection, 339; 3. Judgment, 342; 4. Eternity, 344.

We do not quite like this. It is too arbitrary, even violent. Subjects are torn apart and put together somewhat too roughly, whether they will bear it or not; the order of nature and reason is not enough followed. Penitence, Faith, and Justification are subjective matters, belonging to man; we would not put them with the Fall, the Redeemer, and Grace, which properly group together about the objective head of Redemption. They belong rather in the neighborhood of, and just before, "The Christian." Of this last by no means enough is made. No one will accuse us of inclining too seriously towards the General Synod's mountain of "Christian Experience;" but the vast and varied subject of the Inner Life, Graces and Duties, Trials and Comforts, Trust and Love, require vastly more than forty hymns and two subdivisions. Be as churchly as we may, we must not forget that we are human. That humanity, frail and foolish as it is, our religion does and must recognize. The feelings and experiences that belong to our nature and condition, *must* come into a hymn-book. Let them be *admitted*, but not *emphasized*. Let us understand that they are not, and cannot be, our religion, or any part of it: and within that limit let them, as essential parts of our inevitable humanity, take hold on our religion as strenuously as they will. We do insist on this, and protest against any mistaken reform which would throw our humanity in the shade, and drive the many noble hymns

of living faith, hope, love, sorrow, submission, consecration, aspiration, out of our books. If we mistake not, this is not the spirit of the unequalled German hymnology, nor of the Lutheran Church. And on this point we have a little quarrel with the Ohio book.

Again: to set down the Church Year simply as so many "Festivals," seems to us unworthy of the solemnity, importance, and value of the sacred seasons separately taken, and much more of the connected whole, of that grand chain of imperishable truth, that sweet succession of saving facts, that the noble condensation and completion of the gospel plan. Nor can we be contented to see a human Festival, however worthy, set beside those which are entirely of God. Precious as Reformation Day is to us, it should never be put in the same list with Christmas and Easter and Whitsunday.

We come now to the Contents. 51 hymns are from the German, many being new translations by members, we suppose, of the compiling committee. Nos. 23, 34, 46, 105, 106, 182, 188, 208, 209 are by Rev. M. Loy: 103, 189, 212, 218, 262, 266, 303 by Prof. L. Heyl: 225, by J. Sal-yards: 4 by J. H. Good (who these two were we know not). Dr. Mills is found worthy to constitute thirteen: five are taken from Dr. Reynolds, two of them original here, Nos. 1, 214: Dr. Alexander gives two, one not usually known, 143: one, 228, is from Anderson's, the Edinburgh translator (and a very poor one) of Luther's hymns: while five, marked as new here, 187, 231, 232, 241, and several more, are anonymous, being credited to various newspapers, etc. Besides these, there are a number of originals, not translations. M. Loy gives seven, Nos. 26, 207, 222, 223, 224, 239, 240, and Mr. Heyl one, 226. There are, moreover a number marked †, as not having been published in other English hymn-books. The "Churchman" gives six, "Church of England Magazine" three, "American Messenger" two, &c. Of these none are noticeable except Mr. Loy's, which are, of course, very churchly. The best, we think, is one on baptismal regeneration, (we see no reason to be ashamed of the name) No. 207.

At Jesus feet our infant sweet	We here embrace his proffered grace
We lay with all its stain,	In this baptismal wave,
That renders it for heaven unmeet	Nor shall the world our trust efface—
Until 'tis born again:	The bath its soul will save.

We fail to see the Holy Three	But who can tell what virtues dwell
Concealed the font within,	Through God's word in that flood,
Mere water seems the mystery	Or who the simple faith repel
That cleanses us from sin :	That owns it Jesus' blood ?"

There are some pretty steep expressions in that. The last line of the first verse, especially, we do not believe in at all. *Christ*, not his ordinance, saves the child's soul. But the piece has much force and some poetry, and we give it as a sample. No. 225, translated by "J. Salyards," from Woltusdorf, affords another instance of how a true, important, and comfortable doctrine may be misrepresented by perverse and exaggerated expressions. It is a Lord's Supper hymn. Thus begins verse 2 :

"Bread most holy let me bless thee!	<i>Flesh divine, all rent and riven,</i>
<i>For he mingles as I press thee,</i>	<i>Wounds my guilty race has given,"</i>
	&c.

If that be not Romanism, it is Consubstantiation, which is no Lutheran doctrine. There is no use of letting our good be evil spoken of.

The translations are perhaps better than the General Synod's, but are scarcely, in our opinion, a success. They are mostly not taken from the finest or most famous German hymns; the metres of many are unfamiliar; and their English dress is hardly such as to make them attractive and useful. The best perhaps (after the two by Dr. Alexander) are 34 and 188, by Rev. M. Loy, from Hiller and Selnecker :

"God, in human flesh appearing,	"Let me be thine forever,
Took the children to his breast,	My gracious God and Lord ;
Lambs with his green pastures	May I forsake thee never,
cheering,	Nor wander from thy word :
Fitting for his heavenly rest ;	Preserve me from the mazes
This is gentleness unbounded,	Of error and distrust,
This is lowliness of heart ;	And I shall sing thy praises
All are by his love surrounded,	Forever with the just."
None are ever bid depart."	

A book composed of one part matter like this, translations and originals, made or taken to suit their own views and purposes, and five parts of common English matter, made long before, with very different purposes and views, must of necessity be somewhat incongruous. We presume the Committee found it a troublesome and uncongenial task, to select the three hundred inevitable English hymns. This appears

from the preface, where they felt "constrained to acknowledge, that, with more time, and a better field to select from, than our *rather barren English Hymnology*, their work could have been much improved, and brought into closer conformity with the peculiar wants of the Lutheran Church." The rather bold expression which we have underscored, is in one sense true, and in another not. Our English hymnology is not so rich as the German, in quantity or quality, in matter, meaning, spirit, or style, in thought, poetry, or devotion. A mind educated in, or brought to, the solid, pure faith of our Church, will find a dreary deficiency about most of our English lyrics; a lack of force, purity, simplicity, depth, earnestness,—some of these qualities, or all of them at once: these hymns do not say what we want said, nor say it as we would have it; they are cut after another pattern from ours, built on a different foundation, framed in accordance with other, and, as we think, less correct tastes: all this is true, and it is proportionably hard to make a really Lutheran hymn-book out of English materials, supplied by men who were Dissenters, Methodists, Calvinists, Anabaptists, every sort of creed but ours. Not that any thing in our hearts or belief prevents our joining in worship with any Christian brother of whatever name; but that the effusions of these said brethren do not correspond with, and come up to, our idea of what is right and just, and true and proper. In atmosphere, style, tone, temper, if not in matter, doctrine, verbiage, they do not meet our views. Here is the difficulty; and so far, if the Ohio compilers—and we with them—are right, our English hymnology is comparatively barren. But *positively* barren it is not. There is enough matter in it,—if one only knows where to find, and how to use the same,—which will fit our purpose very tolerably well. To the Ohio compilers it may have indeed been barren, but it is not necessarily so to every one. Their opportunities of knowing the range and capacity of English hymnology, were, we suppose, limited: it would certainly be possible to get three hundred English hymns better in themselves, and better adapted to fit with German translations in a Lutheran book, than those which they employed for that purpose. We incline to fancy that these gentlemen rather took for granted that it was a hopeless case, and paid no very special or deep attention to the matter; at any rate, had no faith in the possibilities of their work. Without such faith and such careful labor, a first-rate hymn-book can never be made. The Ohio book



has its merits; it deserves careful and favorable attention, and we have given it such: but better things can be done on the same line, and the Church will see them done.

*General Synod's Sunday School Hymns*, 1860. 346+50 H.

It cannot be a greater relief to our readers than it is to us, to come across something which we can heartily and almost unqualifiedly commend. The little book before us is, for its purpose and in its place, really *good*. There are a few pieces in it which we would rather see out, as 146, 147 and 149: but the great body of the contents is more nearly right in character, spirit, style, tone, tendency, than is the case with anything else which we have had to notice. A cheerful and healthy atmosphere seems to pervade the work: the real wants of children have been kept in view, rather than some half-pagan system of impracticable and inhuman dogmas. The book has a freshness, simplicity, tenderness, heartiness, which is not unworthy of the relation a civilized Christian Church should maintain to her redeemed and baptized infants. The way in which the Festivals are brought out, moreover, marks an era of most happy progress in the right direction. We are almost surprised that so great an advance could be made on what went before. Revs. Albert and Titus, we believe, were the compilers; and their work speaks well for their heads and hearts. We do not understand how, with such a book, officially and of the Church, in existence, any Lutheran clergyman can think himself justified in using, instead, a more private publication, as

*Kurtz's Sunday School Hymns*. 1860. 435 Hymns.

This is an enlargement of the one published in 1843, which we noticed as Dr. Passavant's. As far as hymn 251, the stereotype plates of the old book were retained and used: beyond that is an Appendix, prepared by Rev. M. Sheeleigh. This part—except twenty hymns at the end, for “Revivals of Religion,” which have no business in a Sunday School Hymn-book—is not open to the objections which we urged, with some earnestness, against the earlier portion. The Appendix contains too many, to our taste, of the loose rollicking lyrics which are commonly considered the best thing for young people to sing, but from which our official Sunday School book is happily almost free: but otherwise we have no special

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fault to find with it. The amiable editor himself supplied seven original pieces, Nos. 264, 286, 339, 375, 378, 380, 398. One item is very noticeable: under the number 340 stands, in lonely dignity, part of Miss Winkworth's vigorous rendering of Luther's Christmas Carol.

"Welcome to earth, Thou noble      Thou com'st to share our misery:  
                  Guest,                                      What can we render, Lord, to thee?"  
 Through whom this wicked world  
                  is blest!

We mean no disrespect to Mr. Sheeleigh's labors, nor to our English hymns in general: but the sight of this blessed German heart-song, coming where it does, refreshes us as springs in the desert, as the shadow of a great rock in a weary land.

*Kurtz's Infant School Hymns.* 1860. 132 Hymns.

Sometimes bound up with the last, and sometimes published separately. It was prepared by Mr. Sheeleigh, and No. 116 is his. Infant hymns are scarcely open to criticism; and we should think the half hundred added to the General Synod's Sunday School book, were quite enough, but every one to his taste.

*St. John's S. S. Hymns.* 1864. 75 Hymns.

"Select Hymns, for the use of St. John's Ev. Luth. Sunday School." (Dr. Seiss', Philadelphia.) Compiled by a committee of teachers, not published, but privately printed, exclusively for the use indicated. It is used in connection with the General Synod's Sunday School book, especially on Anniversaries, etc.

*The Hymnal of the Future.*

We have fulfilled our promise, and given an account, which we at least intended to be fair, accurate, and full, of the English Lutheran Hymn-book of the past and present. Our article has extended to a length we did not anticipate, and taken up an amount of space and time which only the acknowledged importance of the subject could justify. We might have said more, we might have said less. Whatever we have said has been said in the interest of truth: and we are glad to see—whether by expressions of assent or dissent is of little moment—that our words have been the means of

drawing increased attention to the subject, and calling forth the sentiments of others thereupon. Let a matter be fully discussed, and the truth will appear. But "he is a poor reformer, who merely points out the faults of existing things, without suggesting a remedy;" and it may reasonably be expected of us to indicate the principles on which, in our view, a true, pure, genuine, sufficient collection,—the Hymnal of the Future,—shall be formed, and the leading features by which the same should be distinguished.

I. First, then, an essential prerequisite to the production of such a book is a *competent knowledge* of Hymnology by the compilers. Any man of sense would be apt, at first sight, to consider this a self-evident proposition. One would not make a spelling-book without first knowing how to spell; one does not publish a treatise, however elementary, on Botany or Conchology, unless he himself possessed at least the rudiments of the science. The rule holds in all things else; why not here? In almost every walk in life, for nearly every labor in the world, study, experience, acquaintance with the subject, aptness for the work, are considered necessary. We have too long dispensed with them here. For the last hundred years it has been customary, throughout Protestant Christendom, for whoever had a mind, (or for whoever, not having a mind, was appointed thereto by the constituted authorities,) to make a hymn-book; though he might know and care nothing about the facts or the principles of Hymnology, about who had written, what he had written, how he had written, and what use should be made of his writings. It is time we got beyond this; not only for the greater credit and honesty of dispensing with errors, misstatements, negligences, and ignorance; not merely to avoid the scandal of Christian men making, using, and offering to God careless and unworthy pieces, of work, such as they would disown and be ashamed of in their secular life: but because an English Hymn-book cannot be in any respect so good as it may and ought to be, unless its authors have a tolerably minute and thorough knowledge of the whole range of English hymnology. We know the difficulties of the study. The subject has not yet been reduced to a science; its principles are not yet digested, its theories not written down: there have been but a few slight and partial essays towards this. Of the *externals*, the facts, the materials, it is not possible at this day, and in this country, to have a com-

plete and exhaustive knowledge. Still we can do something. Perfection may be unattainable, but we can approximate it. There are in existence probably somewhat over one thousand original volumes of hymns and similar sacred poetry, by their various authors. These are the sources, fountains, authorities. Two or three hundred of them are of more or less practical importance, as containing the hymns which have been, are, might, could, would, or should be brought into use. From these books alone we can get, with perfect accuracy, the author's text, the original draft and shape of a hymn. And by these alone can one ascertain what an author has written, how much, and how well. It sometimes happens that some of the best hymns, even of a distinguished writer, have remained unknown and unused, and can be found only in his original work: and more frequently that his own text is, at least in some respects, better than the mutilated readings which are found elsewhere. Here are two advantages, of the most direct and practical nature, resulting from this examination of the sources. Moreover, there comes thus a certain familiar intimacy with the men and materials one is dealing with, an insight into the history and heart of the subject. The careful student of these originals is no longer a mere dabbler at the science, peeping from without into its mysteries; he has taken his degree and entered within the shrine. He ceases to be a reaper of other men's harvests, a compiler from other compilations. The first requisite for a thoroughly good hymn-book is, that, abandoning this ignoble dependence upon others, and using some freedom of investigation, it should take its materials, not second-hand from anywhere as it happens, but (as far as possible) fresh from the pages where they are found pure, primitive, legitimate, and authoritative.

But this is not all that must be done in pursuance of our first rule. We must know not only what hymns have been written, but what have been sung. We cannot afford to ignore any land-marks: we must see what our neighbors have been about all this time, who, with more or less wisdom, energy, and comfort, are traveling the same road with us. There are in the English language we know not what number,—probably three thousand, perhaps many more,—of hymn-books, selections, collections, call them what you will. These are important, not merely as containing many valuable hymns, which appeared for the first time thus, and as giving

an infinite variety of new, and often improved, readings; but as presenting the life of English and American Christendom, past and present, in all its varying phases. Every operation and condition of the human mind, more or less under the Divine Spirit's influence; every shade of doctrinal belief, emotional temper, and ecclesiastical position; almost every shade of theology, exegesis, and even Church history, is either exhibited or indicated here. (And though the odd thousands be not within reach, yet several hundred, giving some idea of the subject on a small scale, may be found in a few private libraries in this country.) If, after faithful study of this varying and conflicting mass, one does not get at the truth, his mind must be either dull, narrow, or prejudiced. The wanderings of our brethren should point us to the true path; their partial darkness should help us to a fuller light. If "each man's life is all men's lesson," each hymn-book, however bad, may add a grain of instruction to the stock of him who would construct a better. "The proper study of mankind is man:" and they, who shall compile our ideal Hymnals of the Future, must find their proper study in the Hymnal of the Past and Present.

II. The second prerequisite is found in a severely correct judgment and thoroughly refined taste. Hymns, before being admitted, should be subjected to a much stricter criticism than has been the fashion. We do not mean that we would reject all which contain the first person singular of the personal pronoun, or change it to the plural: nor that we would cast out "There is a fountain filled with blood," because of the sensuous image in the first verse, or "How beauteous are their feet," on the ground that the feet of the minister, in some particular place, may not be literally beautiful. We do not mean that the compiler should employ any narrow, arbitrary, or absurd style of criticism; that his taste should be finical and prudish, and overly delicate; much the contrary. But he should have a lofty standard, loftier than has been known yet: that standard should embrace not merely literary and poetic excellence, (though these include more than is commonly thought;) but sense, force, doctrine, tone, temper, the whole character of the piece: his admitted hymns should, as a rule, come up to the standard: and there should be no exceptions to that rule, except for some sufficient reason. Sternerhold and Rouse might do for two hundred years ago; many of the hymns yet in our books were well enough

perhaps when they were written; but the world moves. There are enough really good hymns, if one only knows two things; first, where to find them; second, how to recognize them when found. When a compiler has learned these two rules well, he will have no need of poor or negative hymns to eke out his book. Most American hymnals seem to have no standard at all, but contain good, bad, and indifferent in pleasing confusion, all sorts to suit all tastes. A happy exception is found in the Sabbath Hymn-book, by two Andover Professors. 1858. It has a standard; and the consequence is that nothing absurd or disgraceful is found within its covers; all the contents reach a certain mark. But the mark is not far enough up; the standard can and should be much higher.

We have said that this standard includes not merely literary style and finish, but the spirit, tone, and what we must, with the painful prospect before us of being again uncomprehended and objected to, again venture to call *doctrine*. The true hymnal should have a manly, robust, large faith; clear, positive views, joined with the broadest charity. It should be liberal, not loose; enlightened, not emasculated; catholic, not crazy. Its limits should be far from narrow, but they should rigidly be guarded. A thing cannot be let in simply because it is pretty, nor simply because it is pious. Some of the finest sacred poems we have must be excluded, because they either express views to which we cannot assent, or breathe a spirit which we do not approve. For instance, there is Charles Wesley's hymn, "Lord, I believe a rest remains." It is one of the most vigorous and elegant lyrics which that eminent saint, and great poet, ever wrote; but it is throughout a description of, and a prayer for, positive perfection. Some non-Methodist books (not any of our Lutheran ones) retain part of this piece, uselessly, and not very honestly trying to pretend that it refers to the heavenly rest: which is a patent deception. The true hymnal cannot do this sort of thing. It may regret to lose so fine a poem; it may see that the tender and earnest beauty of these verses, objectionable as they are, might sometimes be vastly edifying; but it has no right to do evil that good may come. And here we bring up against a widespread delusion, that has place in many respectable minds. It is often urged that *popularity* is the highest tribunal, from which there is no appeal; that if a hymn be acceptable, and people find or fancy

it useful, that gives it effectual sanction. By no means. Things in themselves abominable, may often have done good. We have no doubt that some of those peculiar productions, which we thought it necessary to criticise in our second article, have frequently been useful. We think it likely that sinners have been hopefully converted by the late Elder Knapp's favorite piece:

"Good morning careless sinner: for you I am alarmed:

Why are you not afflicted, or why not dead and damned?"

Now if we are to keep everything that anybody sees fit to like and to fancy useful, especially at camp-meetings, what an unmeasured mess of nonsense, and far worse, we shall have; and what a terrible amount of harm will be done along with the good! No; people can learn to be moved and edified as well by good poetry as by doggerel, and to get and hold their religion in a sound, healthy, rational way, as easily as through fanaticism and excitement. Cannot people see that it is not a mere matter of expediency, but a plain question of right and wrong? If a thing be in itself amiss, we have no right to do it, no matter what we, our neighbors, or the Church, may gain thereby. God has given us taste and judgment, as much as he has anything else; and they are to be a sort of intellectual conscience to us. And therefore we insist that they must be used in their "finest, keenest, largest, and most concentrated action," in the making of the ideal hymn-book.

III. The last prerequisite is a thoroughly broad, liberal, appreciative, catholic spirit. Those who would compile the true Hymnal must not be bigots or sectarians. No narrow exclusiveness, no undue attachment to some favorite forms of truth, should blind their eyes or close their hearts to the merits of whatever is excellent, in whatever way. They should be able to turn and apply the ancient motto: "*Christianus sum: nihil Christiani a me alienum puto*:" to seek truth in the most unpromising quarters, to acknowledge it readily and gladly, wherever found. Our Presbyterian brethren, if they wish to improve their hymn-books, must stop throwing into the background the American Charles Wesley; and High Anglicans should modify their contempt of Watts and Doddridge, though they were Dissenters. We ought all to learn, that Hymnology is a thing almost as broad as Christianity; and that is much larger than any of us know. Accordingly we should be thankful rather than



frightened, if the Unitarian, Sir John Bowring, and the Deist, Helen Maria Williams, have given us one or two hymns fit to use. On the same principle we must get rid of our personal prejudices, and be willing to believe that the hymns which we have been fond of, and accustomed to, may not be the only good ones, nor the best, in existence. We must get rid of a notion which many people, knowing precisely nothing about the matter, have deeply imbibed, and are disposed strenuously to insist upon: that translated hymns, whether German, Latin, or what, can be of no use; that we must keep nearly to what we have; that our real resources are confined to what has been, or shall be, produced of purely English origin, and chiefly to such as have already received the Church's sanction, and are more or less known and popular. This, as we shall see by and by, is an utter mistake. A spirit thoroughly appreciative and catholic must, perforce, be independent: it will recognize and bring into use many hymns which spirits less catholic, and less appreciative, have failed to use or to recognize. In the songs above, there is no distinction of time or nation, but David and Isaiah join with Clement and Ephraim, with Gregory and Ambrose, with Luther and Gerhard, with Watts and Wesley. There should be as much as possible of this in the songs below. In the ideal Hymnal, there *must* be something of it. The religious views and practices, the style of thought and feeling which prevail in one course of the world and at one particular hour,—these are not catholic Christianity, only a small part of it. It is not what *we* think, but what others think too: not merely what is held *now*, but what has been held since the Day of Pentecost. Doubtless this is the greatest and wisest of the ages, but every age thought that of itself, before us. The last eighteen centuries have been Christian ones, and some respect is due to all of them. It is not only the primitive days, nor the Lutheran Reformation, nor the Wesleyan Revival, nor the present time of activity in missions, literature and speculation: we should give a hearing to every period, and take something from each. The true system, no matter in what, is eclectic. There never yet was a creed or a communion, a set of men, a phase of thought, or an array of customs, that monopolized God's truth and Christ's grace. Yet some have had far more of these, others far less, than their neighbors. By carefully and honestly studying these, dividing the tares from the wheat, rejecting that which is evil and keeping what seems pure, we are likely

to come as near as human nature may, with its present opportunities, to the ideal Truth. And on these principles ought the ideal hymn-book to be constructed.

These, then, are the prerequisites for a thoroughly good Hymnal: competent knowledge of the subject, severely correct taste and judgment, and warm, appreciative catholicity of spirit. The first will ensure that nothing is overlooked; the second, that nothing is unworthily admitted; the third, that nothing is rejected without a reason. No human work can expect to attain positive perfection: but a Hymnal in whose preparation these rules were implicitly obeyed, might reasonably expect to be, not only much better than any that we have yet, but as good as can well be made now. Some of the characteristics of such a book appear plainly enough for the mere enumeration of their first principles: it would be more complete than any collection extant, yet not so large as most: it would be entirely tasteful and pure: it would contain all the really good hymns in the language, and no others. But we need to give some further description of what the true Hymnal should be, according to our notion.

The *Arrangement* should be more natural, logical, and convenient than we are accustomed to. The subjects should follow and run into one another of their own accord, so that if one knows what he wants, he should know where to find it, with no other help than the one general Table of Contents. The two grand natural divisions, of the Objective and the Subjective, or God's part and man's, should apportion the book between them. Under the first of these the headings should run somewhat as follows: the great facts which save us being placed mainly where they belong, under the Church Year, and there presented far more fully and worthily than has yet been done in any American hymn-book.

I. General Hymns of Worship. A. Praise and Thanksgiving; B. General Petition; C. Lord's Day and Public Worship. II. Divine Nature. III. Creation and Providence. IV. Sin and Redemption. V. Advent. VI. Christmas. VII. New Year. VIII. Epiphany. IX. Example and Teaching of Christ. X. Passion. A. The Lenten Season; B. Passion Week; C. Good Friday; D. Easter Eve. XI. Easter. XII. Ascension. XIII. Christ's Glory, Kingdom, and Priesthood. XIV. Jesus Hymns (hymns of praise and praise to Christ, of communion with him; hymns dwelling upon his person, name, office, etc.) XV. Pentecost,

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XVI. Trinity. XVII. The Church. A. Her Foundation and Nature; B. Her Persecution and Protection; C. Communion of Saints; D. Ordination, Ministerial Occasions, Dedication, etc.; E. Missions. XVIII. A. The Word; B. Baptism and Confirmation; C. The Lord's Supper. The immense advantage of much of this arrangement will be felt by those who know how to value and observe the Church Year worthily, and who have felt painfully the lack of sympathy with their own views and practices, on the part of the books in use, and the almost utter absence of hymns fitted at all to the great seasons of Advent and Epiphany. From November until March, and often at other times, many of our clergymen present, in their sermons, lessons, and prayers, a class of topics which is scarcely touched upon in the hymn-books, and are obliged to sing of other matters, and in other strains, than those which fill the hearts of the people. The true Hymnal must correct this.

The arrangement of the Subjective part should be somewhat more clear, exact, and exhaustive, than we have yet seen. Thus: XIX. The Order of Salvation; A. Invitation; B. Repentance; C. Faith and Justification; D. Peace and Joy. XX. The Christian Life. A. Consecration; B. Sanctification, Outward and Inward; C. Love to God and Christ; D. Trust: 1. In General; 2. In God and Providence; 3. In Christ and Redemption; E. Following Christ; F. Heavenly Spirit; G. Watchfulness and Fidelity; H. Wisdom and Self-knowledge; I. Simplicity and humility; K. Benevolence. XXI. The Cross and Comfort. XXII. Occasions; National, etc. XXIII. Children. XXIV. Private and Family Devotion, Morning and Evening. XXV. Last Things. A. Preparation for Death; B. Burial; C. Resurrection; D. Judgment; E. Heaven.—And last, Doxologies.

Now in the inward part of this,—through those two very extensive and most important heads, the Order of Salvation and the Christian Life,—there should be unity, harmony, and an ascending scale. Repentance should begin with trembling, confession, and woe, close upon the Gospel Call, and gradually rise toward hope and confidence, till its last hymns were hardly distinguishable from the first of Justifying Faith. This again should ascend, from its first agonizing cries, filled yet with oppressive sense of sin, through the comforts and the rest of full belief, till it loses itself in Godly Peace and Joy. It would be delightful to dwell upon the pages of a well constructed Hymnal, where the beauty of the separate con-

tents was doubled by a skilful and complete arrangement, the throbings of a thousand divinely-led human hearts meeting with and answering each other, the rich experience of different creeds, and lands, and ages, joining, in majestic unison, to pour one tide of solemn grateful song. Now it is meek submission, now fearless constancy: here it utters the trembling notes of half-doubting hope, and presently the eager voice of ardent aspiration: but no discord creeps into the harmony, no passing unworthiness of sense or sound destroys the charm, no feeble break of thought, nor aggressive error of carnal emotion, nor dull defect of language, offends the ear of listeners in heaven or on earth. Our hymn-books ought to be means of grace: but they have commonly been rather proofs of innate depravity. Alas, the dreary distance between the Ideal and the Actual! And yet the Ideal *can* be realized, in no small measure.

As to its *contents*, the true Hymnal should claim some little originality; or rather it should differ considerably from any other volume in use, or in existence. Probably two-fifths of its material would be new to those who would employ it. The whole number of hymns might be about six hundred: of these, Dr. Watts and Charles Wesley would give about one hundred each, Doddridge and Montgomery some twenty each, Steele, Newton, Cowper, Toplady, Kelly, and John Mason (1683) from ten to fifteen each, and a variety of minor authors from one to eight each. The larger part of the volume would be taken from these familiar sources, though in unfamiliar numbers and proportions. For instance, who has ever yet thought, or dared, to equalize Watts and Wesley? With the Methodists it is all their sweet singer, while all the Calvinists cleave sternly to the Presbyterian muse. *In media veritas*. The true Hymnal shall give to each his due, and divide the apple of discord. Again, we doubt if any one collection ever printed so many as ten hymns from good John Mason, who died fifteen years before Watts began to publish. Yet those ten would be among the brightest, strongest, most intellectual and most devotional poems in the book. We said before that the selection must be unhampered and independent. The compilers should be tied down to no precedents, to no prejudices, to no narrow necessities of the case: whatever seemed sufficiently good should be accepted, whether it were well known or not known at all, from whatsoever source it came,—whatever was adapted, in form, matter, spirit, doctrine, and devotion, to promote

the knowledge of truth, the edification of believers, and the glory of the Master: and whatever seemed not so adapted should be thrown aside, no matter what associations might have wound about it, no matter how much some might regret its loss. The compiler should labor after the old Greek motto, and seek to *be best*: with single heart and eye we should go about this work, aiming at the highest, purest, largest, noblest result. And, thus aiming, he will reach certain conclusions which he probably did not at first anticipate. In proportion as the merits of our English hymnology are honestly acknowledged and freely used, its defects will become apparent too. The Ohio compilers, in the preface to their present collection, complain of "our rather barren English hymnology." The accusation, though hardly just, and implying too much, aims at a truth. Our English hymnology is a garden overgrown with weeds and brambles, tangled and in sad confusion, but containing in its mazes many a fruit and flower, some of them beautiful and precious. For a time the eye and taste are satisfied with what grows there; but by-and-by a sameness is perceived, an inadequacy fancied; one cannot live always on the same diet: the taste, educated by experience, longs for viands of simpler flavor and richer substance, more suited to the first wants of appetite and nature, more pure, more nutritious. The present writer is willing to confess that his studies in this department were for several years prosecuted on the loose, unchurchly, merely English basis. He thought that our resources must be found in Watts, Wesley, and the rest of our native hymnists: he had no faith in translations from any other languages, and no idea of introducing any amount of new material, or attempting any radical reform. He now sees that this, which has been the view commonly held, is an error; he sees that this error was with himself, as it is with a very large number of his brethren, simply the result of habit, prejudice and lack of better knowledge: and he says all this about it, because he believes that any man of fair understanding and thorough honesty, who gets a sufficient opportunity of knowing the truth, will come over to it as he has done. This may appear to some a small matter: but it is a very careless or ignorant view that regards it thus. A reform in hymnology will include and produce a corresponding reform everywhere in Church matters.

The deficiencies, then, of our English hymnology have been felt and acknowledged. No subject can be *exhausted*;

but the writer may claim to have attained, for an American, some tolerable knowledge of this. And it is his serious and positive conviction, arrived at deliberately and impartially, after a hearty and admiring study of all that is best in the whole field, that our native English hymns do not fully meet the wants of the Church at this advanced day; that they leave some important Gospel subjects but partially developed, others almost untouched; that for some worthy and great occasions they do not supply us: that some phases of Christ's person and work, and of the relation of these to us, they present most inadequately; and that, with all their beauties and their merits, we want something more. And where shall we look for this additional supply? A voice from God's Word seems to answer: "Stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein." We have stood in the ways, and seen; what we fail to find around us, we may discover by looking behind. The centuries have been singing God's praises; can we get no help from them? We turn perforce to the Church of our fathers the Reformers, and to the unbroken communion of primitive and mediæval days. The German hymnology is the largest and finest in the world: the Greeks and Latins have their treasures of sacred song. Let us address ourselves to the work, and see what we can get from them. Now hymns made to order are detestable; we cannot, without the divine afflatus, manufacture our own translations, any more than our own originals: the true Hymnal is not produced thus. Therefore we must find what we may, already done to our hand.

And we find more than we could have expected. The Providence of God, answering to the want and desire of the most intelligent portion of English-speaking Christendom, has raised up, within the last thirty years, *translators*, as he raised up original hymnists in the former century. Several gifted and appreciative persons, chiefly members of the Church of England, have produced works of great intrinsic value, and well-adapted to practical use. Some of these have appeared within the last decade; and one, a little volume of rare merit and of exceeding importance, was published but three years ago. From these books our ideal Hymnal of the future, selecting with the same care and taste which it bestowed upon the hymns of native English origin, might gather fifteen or twenty from the *Greek*, chiefly by Dr. Neale; thirty or forty from the *Latin*, by Chandler,

Caswall, Neale, and others; and near one hundred from the *German*, half of them by Miss Winkworth, the rest from John Wesley, Miss Cox, "Hymns from the Land of Luther," and several minor sources. Some of these translations would be found to have all the force and grace of noble original poems, all to be smooth and respectable. It might take people some little time to get accustomed to the new atmosphere, the tone of thought and feeling, somewhat different from the body of our English hymns: but whoever overcame the first strangeness, would see and feel the exquisite beauty, the earnest solemnity, the greater solidity and purity, the deeper experience, the juster views, the healthier and completer piety, the general *satisfactoriness* of these, as above and against the common run of our English hymns, even some of those which the same book would contain. It is impossible to study these German, Greek, and Latin, hymns at all fully and impartially, even through the medium of translations, without gaining a deep admiration and affection for them, and a consequent distaste and discontent with much that we are forced to sing now. Not only are they so much simpler, purer, sweeter, but often we must see that they have *the truth*, when our English lyrics are in error. Let the true Hymnal lead us back, then, joyfully, to the good old ways.

Every collection of mark and merit published during the last ten years, then, will be found to contain a greater or less infusion of translations from the German and the Latin: and nearly every hymn-book that has happened within that time, whatever its origin, and character, shows something of the prevailing turn and taste. We find this not only in the Episcopal Church, where we might expect it, but among Presbyterians, Congregationalists, Baptists, and Methodists. The selections are not always made with great care or taste, and do not often show thorough knowledge of the field: but they unmistakably indicate the direction which the hymnologic investigation of the day is taking. It would appear, also, from what these compilers have done as it is, that had they been more familiar with the large number of translated hymns recently added to our literature, their selections therefrom would have been larger. But to our figures.

In Andrews' "Hymns and Devotional Poetry," (Low Church Episcopal,) 1857. 460 hymns. There are 21 from the German and 7 from the Latin. "Hymns for Church and Home," (Episcopal,) 1860. 417 hymns. 20 are German and 29 Latin. In Dr. Boardman's Supplement to the Old



School Presbyterian Psalms and Hymns, of 510, 28 are German and 32 Latin. In Dana's Collection, (Presbyterian,) Charleston, 1860, of 491 hymns, 14 are from the German, 15 from the Latin, and 1 from the Syriac. In Robinson's "Songs of the Church," (Presbyterian,) 1862. 1,193 hymns. 16 are German and 9 Latin. In the Sabbath Hymn-Book, (Congregational,) 1858. Of 1,290, at least 40 are German, 24 Latin, and 2 Greek. Dr. Adams' "Church Pastorals," (Congregational,) Boston, 1864. 988 hymns, has 24 German and 17 Latin. Mr. Beecher's Plymouth Hymn-Book; 1855, has, of 1,374 pieces, at least 23 German and 17 Latin. "Hymns for the Church of Christ, by Drs. Hedge and Huntington, (High Arian,) 1853, of 886, 33 are German, 34 Latin, and 1 Greek. (This was two years before the first volume of *Lyra Germanica*.) Of the 159 hymns annexed to Dr. Osgood's "Christian Worship," (Unitarian,) New York, 1862. 5 are German and 19 Latin. One or two German Reformed compilations, which we have not by us, contain a number of German translations. We might add, as corresponding testimony from across the water, that the present hymn-book of the English Congregational Union, 1855, of 1,000 hymns has at least 18 German and 10 Latin. Paxton Hood's Brighton Hymn-book, (Congregational,) 1862, of 230, has 8 from the German. In the collection put forth by the Young Men's Christian Association, London, 1862, of 562 hymns, 16 are German. A majority of these books are compiled by, and for, people who care nothing for the Festivals, for the distinctively objective presentation of Christian truth, for the Churchly System as a whole, or in any of its parts: people who probably did not feel, in any considerable measure, the deficiencies of our English hymnology, and who took this German and Latin material, as they would have taken anything else, simply on its own intrinsic merits.

If we turn to the Church of England, we shall find testimony of another sort. A very active and interesting movement has been going on there for some years, which has effected great change in the hymnology of the mother country, and gone far to produce among us the result indicated by the statistics above given. There is a strong reaction towards the old ways: a great number of hymns have been produced, which are either translated from the Latin, or written on the basis and after the style of the old Latin models; and there is a tendency to use these largely or chiefly. Many of these new-old pieces do possess unusual merit.

The Ecclesiological Society's Hymnal, 1856, contains 105 hymns, *all* from the Latin. Of Oldknow's "Hymns for the Service of the Church," Birmingham, 1854, 163 in number, 130 are Latin. Skinner's Daily Service Hymnal, the last edition, 1864, has 310 hymns, of which 125 are from the Latin, and 22 from the Greek. The famous "Hymns Ancient and Modern," of which a million and a half copies are said to have been issued, which has been adopted by the British Admiralty, for use in all the vessels in her Majesty's service, and has made its way into Caffrania and Madagascar, consists of 273 pieces, from one-third, to one-half of which are of Latin origin, and several more of German. Lord Nelson's Salisbury Hymnal, which had some time since reached a circulation of 80,000, is of similar proportions. So is a "Selection of Hymns for Public and Private Use," 1847. Nor is this large proportion of foreign matter found only in distinctively High Church publications. The Collection of the Society for Promoting Christian Knowledge (300 hymns, published at two pence) contains a number from the Latin: as in many of the other books, they are not indicated, and we have not stopped to distinguish and count them. And in Mercer's Church Psalter and Hymn-Book, 1859, (Mr. Mercer was James Montgomery's pastor during the poet's later years) of 510 hymns, while but 9 appear to be Latin, 40 are from the German.

Now can we not learn something from all this? We have no right to say, "These men are not of our way of thinking, we have no concern with them." The wise disciple, while he calls no man his master but Christ, is willing to own some sympathy with any of his brethren, and to accept some instruction from each. The true Hymnal will slavishly follow none, but will study all, and then strike out for itself what seems the right path.

We have only one thing more to say, and that concerns the spirit, tone, feeling, of the ideal Hymn-book. We would have a book with more force, fervor, passion, poetry, than perhaps any one volume that we know: with more genuine feeling and experience than any hymn-book now extant: a book most thoroughly and intensely human. Only it should put this human element in the right place, and use it in the right way. It should distinguish between the false and the true, between real religion and the things that may happen to really religious people. It would not present vulgar crudities, love-sick fancies, and discontented murmurs, as legiti-

mate products of the Holy Spirit. But, after throwing aside the vast mass of inferior and faulty matter with which our hymn-books are yet loaded, it would retain abundance of earnest feeling and tender human interest; it would still be able to express, with a richness of variety, purity, and depth unknown before, the thanksgivings and petitions, the strifes and fears, the resolution and endeavors, the beliefs and longings, the joys and hopes, of every well-instructed believer, every right-minded child of God on earth.

We have said enough. Should such a book appear, its path would not be one of roses. Some would be suspicious of its origin, others of its objects; many would not comprehend its plan and spirit and scope, the ends it was meant to serve, the principles which would underlie it. But others, more liberal or more enlightened, must see that of such a book there is sad and positive need, and that it might become a great agent—none greater—for the spread among us of pure doctrine and correct usage, the revival of just views, principles, practices, the regeneration of our Zion in this land. Then may the true Hymnal soon appear, and may God's blessing be upon it long!

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### ARTICLE III.

#### THE SABBATH, A DELIGHT.

By JOSEPH A. SEISS, D. D., Philadelphia, Pa.

THERE is a Psalm, the ninety-second, which bears the title: "The Sabbath Day." The authorship of this Psalm has been variously stated. Some ascribe it to Adam in Eden, some to Moses, and others to David. It is hardly to be supposed, however, that Adam was beset in Paradise with the workers of iniquity, and the troublesome enemies, of whom this Psalm speaks; or, that either Adam or Moses had at hand the psalteries, harps and instruments of music, with which this devout singer found it so good to show forth the loving-kindness of the Lord. If tradition ought to yield to the force of internal evidences, the great majority of in-

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terpreters are right in ascribing this, as most of the Psalms, to Israel's royal singer, the son of Jesse. But, whoever may have been its author, it is agreed, that it is an inspired production, and that the title which it bears is a part of it. By divine authority, it is a "*Song for the Sabbath-day.*" From this Psalm we may, consequently, learn, in what light to regard the institution of the Sabbath; what that is which accords best with its design; and how a heart under the control of the Holy Spirit, is affected with regard to it. That which is the subject or occasion for song, is a matter of gladness and rejoicing. Singing most naturally connects with joy and pleasure. David continually associates it with emotions of worship, exultation, triumph, peace and hope. We never sing because we are sad. Dirge-like lamentations are not unknown to sacred psalmody; but when the Scriptures urge us to sing, it is never for sorrow or distress, but for joy and gladness. When God's ancient people were in affliction, they hung their harps upon the willows, and said, "*How can we sing?*" According to the apostle, grief calls for prayer; but, "*Is any merry? let him sing.*"

If the Sabbath-day, then, is a time for song, and if God has inspired and appointed songs for that particular day, we are not only authorized, but required, to regard it as designed to be a day of delight, at least to the truly devout. A day for singing, is a glad day, joyous day, a happy day; and as such I propose, at present, to consider the holy Sabbath-day.

I use the word *Sabbath* in its wider and less particular sense. There are some Christians who are reluctant to apply the term *Sabbath*, to the day kept holy by the Christian Church. They think it savors too much of Judaism and legal ceremonies. They prefer to speak of "*The Lord's Day,*" or *Sunday*. I have no controversy with any on these points, though I think *Sabbath* a name quite as Scriptural and appropriate. It means *rest*; and the *Sabbath-day* is simply the sacred *Rest-day*, including as well the seventh, on which it anciently fell, as the first, on which it is observed since the time of Christ. I know of no more necessary connection of the word with Jewish ceremonies, than the word *Sunday* has with heathenism. And if John does speak of "*the Lord's Day;*" Paul, in a passage quite as pertinent, speaks of a *σαββατισμος*—a *Sabbath keeping*, which still remains to the people of God. The ceremonial regulations, with which the Sabbath was surrounded in the Mosaic ritual, have passed away; but the *Rest-day*, the devotion to sacred purposes of

one-seventh portion of our time, continues essentially the same under all dispensations, a perpetual joy to the children of God.

One interesting and delightful feature of the Sabbath-day, is, *the antiquity of its institution*. There is but one appointment among men which antedates it. It is but one day younger than man himself. It is one of the very few things that have descended to us from those blessed times, when man was innocent. Upon this point, I find no room for the doubts which some have expressed. The fact on which the Scriptures ground the Sabbath, certainly dates back to Paradise. That fact is, the resting of the Lord on the seventh day from the six days' work of creation. And as the fact on which it is founded existed at the beginning, we are at a loss for reasons why its appointment should not have been cotemporaneous with that fact. The plainest and most obvious meaning of what is recorded of the occasion, also is, that the blessing and hallowing of the seventh day did take place at that time. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. *And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made.*" This is the record. To interpret it as if the fact of the sanctification of the seventh day were interpolated from transactions which occurred twenty-five hundred years afterwards, is exceedingly far-fetched, and accords neither with the simplicity of the Mosaic narrative, nor with the accuracy of a historian worthy of credit. The whole construction of the passage, carries with it the implication, that it was *then and there*, on the occasion of his seventh-day rest from the creation work, that "God blessed the seventh day and sanctified it," and thus instituted the Sabbath. Nor can it weigh anything against this, that we have no decisive references to any such an institution from that time until the days of Moses. Those were centuries in which we have very meagre accounts of anything. The period of the fourteen hundred years from Joshua to John the Baptist, has a far more voluminous and detailed history. It is a period concerning which the Scriptures have the most to tell us. Yet, in all that space, we have not the slightest allusion to *circumcision*, which all admit to have been a divine appointment, and observed by the Jews all that while. And if the silence of the Scriptures

are to be of any force in arguing the non-existence of the institution in the one case, it must be of equal force in the other. But it is of no weight in either.

That the Sabbath had some peculiar connections, under the Mosaic institutes, must be conceded. Having been taken up into a ceremonial system, it was conjoined with some things peculiar to that system. But, as the rain-bow was most likely not first created when it was pointed out to Noah as God's sign of a certain promise; so the designation of the Sabbath as an appropriate remembrancer to Israel of their redemption from bondage, and the surrounding of it with certain ceremonial stringencies, are no evidence that it had not a previous existence as old as the rain-bow itself.

There are also distinct traces of it anterior to Moses, running back to Noah, and thence even to Adam. The fact that the law merely calls upon the people to "*remember*" it, shows that it had a being previous to the time when the law was given. There is also an earlier reference to it, on the occasion of the fall of a double quantity of manna on the sixth day, which Moses explained, saying, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." Nor is there anything to intimate that this was now a new institution, for the first time enjoined. The reference in the first chapter of Job, to "a day when the sons of God came to present themselves before the Lord," would also seem to be best explained upon the supposition that it was the custom of God's people, in these times, to meet for worship on particular days, answering to the weekly Sabbath.

The division of time into seven days, rather than six, ten, or twelve, which is of the remotest antiquity, and spread abroad almost universally, also has important bearings upon this question. We find it in all the languages of India, in Arabia, in Syria, in the sacred books of the Veda, and in the sacred language of Hindoostan. We can trace it back even to Noah before the flood. And, along with this, we find a peculiar sacredness, or joyousness, extensively connected with the seventh day. Allusions of the kind are to be found in Homer, Hesiod, Callimachus, Lucian and Porphyry. Philo wrote in his day, "The seventh day is a festival to every nation." Theophilus, of Antioch, says, the seventh day is "The day which all mankind celebrate." And Eusebius remarks that "Almost all the philosophers and poets acknowledge the seventh day as holy." These facts cannot be explained by referring them to the influence of the Jewish

Scriptures. Some of them run back anterior to Moses, and others can in no way be traced to contact with Judaism. They are the traditional relics of the Sabbath appointment at the commencement of the human race. It is also said of Cain and Abel, that they offered their sacrifices "*at the end of days*;" which so entirely falls in with the idea of an appointed Sabbath as a time for holy worship, that I cannot otherwise than so interpret it.

We thus trace the Sabbath back to Eden, and the days of man's innocence. It is one of the precious relics of an un-fallen world—a jewel which sin has not been able to dissolve. It is a golden link which connects us with the joyous scenes of Paradise.

And this is quite as true of the Christian's first-day Sabbath, as of the patriarchal and Jewish seventh-day Sabbath. It is not upon any given succession of numbers, that the stress of the Sabbath appointment reposes; but upon the designation of one-seventh portion of our time as holy. It was the seventh day on which God rested; but it was also the first; the first of his finished work, and the first of the existence of completed creation. The Jews observed the seventh day, and yet it was also the first;—the first after their passage of the Red Sea, and the first after their six days of labor. We observe the first day, and yet it is also the seventh;—the seventh as kept every seventh day,—the seventh following every six days of toil, and the seventh reckoning from the beginning of our first working day. God's appointed Sabbath is not dependent on accidents. A westward voyage round the world would reconcile the difference. God rested the seventh day, because it was the first after he had finished his work. The Jews rested on the seventh day, because God rested on the seventh day, and because it was the first of their deliverance from Egypt. Christians observe the first day, because it was the day of Christ's resurrection from the dead, and hence the day in which our redemption from death and hell, and the commencement of the new creation, first became manifest. God designated the seventh day for the patriarchal Sabbath, and the seventh day for the Jewish Sabbath; and so he has also designated the first day for the Christian Sabbath. It was on that day that he brought Christ from the dead, and brought life and immortality to light, and thus brought to pass the greatest event of time since the creation. It was on that day that Christ successively met and communed with



his disciples after his resurrection. It was on that day that the new dispensation was so marvellously inaugurated by the outpouring of the Spirit at Pentecost. It was on that day that the primitive Christians, and the inspired apostles with them, assembled for the holy services which Christ had enjoined. It was probably on that day that John received those wonderful apocalypses of the Church's destiny. And in every way, this was the day emphatically marked, by the Lord, and those whom he sent, as that on which God would have Christians celebrate his holy Sabbath. But it is not therefore another Sabbath, because observed upon another seventh, any more than the Jewish was a different Sabbath from that of the patriarchs because connected with events that transpired long after the creation. It is still essentially one and the same Sabbath. Different ages and stages in the development of God's dispensation exhibit it in different conditions and relations; but it still remains the same Sabbath, which was instituted in Eden, observed by the antediluvian fathers, embodied in the decalogue, and graven by God himself upon the granite rock, to last as long as the world. It is, accordingly, an institution by which we come into fellowship with the holy solemnities of Paradise, and by the keeping of which, we join ourselves to the congregation of God's children in all the ages. In it we behold a line of gracious light stretching down from the periods of Genesis until now, and shedding the same blessed radiance upon us with which it refreshed and rejoiced the patriarchs and prophets.

Another joyous feature of the Sabbath-day, is *its relation to physical comfort*. A vigorous writer of a prize essay, has well presented it as "*Heaven's antidote to the curse of labor*" The growing preponderance of wear over repair, in perpetual toil, necessarily works premature decay and death. The horse and the ass fail to retain their elasticity and vigor as long without the Sabbatic rest. Oxen will travel further in a month, and keep in better condition, by resting every seventh day, than by traveling continuously every day. And man needs periods of repose additional to the hours appointed for sleep. Observation, guided by the best science, has abundantly shown, that "The strongest constitutional stamina, the most robust and sinewy frame, must speedily relax beneath the exactions of the mildest forms of continuous labor." And with the waste of bodily vigor, comes mental enfeeblement, the decay of intellect, and incalculable depreciations of domestic comfort and the general good. Even the least

physical of man's employments cannot be uninterruptedly pursued in one unvarying channel, without serious detriment to his entire constitution. There must be some timely hushes in the continual din, some frequent recurring changes, in the long monotony, some periodic, regular, wakeful, joyous breakage in the incessant current of one kind of occupation, thought and habit. And all these necessities are met by the appointment of the Sabbath-day. This consecrated, seventh comes in like a healing ointment to the six days ravages upon the loins, limbs and muscles of labors. It is the hand of mercy stretched from heaven to lift the yoke from the galled ox, to remove the bit and collar from the jaded steed, to sooth the pains of mortal weariness, to strip off the soiled garments from the worn children of toil, and to spread around all human habitations the sunny sweetness of repose, of freedom, and of peace. It is a health-breathing day—a day of cheering rest—a day to revive the drooping spirits, to freshen the enervated limbs, to start anew the clogged affections, and to brighten into beauty the sad countenance of care,—and hence, a day for songs.

*The occupations appointed for the Sabbath-day*, also contribute largely to render it a day of gladness. Cessation from toil is but a small item in its proper observance. Man is more than a physical drudge, or the mere bearer of burdens. He has loftier capabilities and sublimer relations. God made him but "a little lower than the angels," and fashioned him in his own likeness. He is endowed with thought and affections, which ally him with celestial excellence and supernal orders. He has understanding, reason, imagination, memory and will, by which to search through time, range over space, rise to heaven, approach divinity, and commune with God. Earth was never meant to be the boundary of his thoughts, nor this brief life the limit of his existence. He is more than a brute machine. He is a living spirit, made to feed on hidden bread, and to hold companionship with invisible powers. And the Sabbath was made for his soul, still more than for his body and mere earthly comforts. It is a day to be kept holy—a day to be sanctified unto the Lord—a day of pause to earthiness for sacred ends—a day when the physical man reposes, in order to give scope and wakefulness to that too much depressed, inner, sublimer manhood of the children of men,—a day for a man to remember his Maker, to survey his glories and his works, to think of his loving-kindness, and to adore his matchless ex-

cellencies,—a day when eternal realities unveil themselves to the soul, and “The sons of God come to present themselves before the Lord,”—a day to give the spirit wings, to soar to higher worlds, to join the worshipping throngs of heavenly hosts, to pour out our praises unto the Most High, and to show forth his loving-kindness on instruments of music, upon the psalter, and upon the harp, with a solemn sound. God, of old, gave “A song for the Sabbath-day;” and that song is a song of thanksgiving and of praise—a song of rejoicing in the mercy and faithfulness of the Almighty—a song of triumph in the works of his hands—a song of adoration for the infinitude of his wisdom and sublimity—a song of exultation in his favors, and a celebration of the excellencies of his saints, the joyousness of their hopes, and the immovableness of their foundation. Thus, then, would God have us keep his holy Sabbath, to occupy our hearts with thoughts of him, to unite in celebrating his praises, to preach, and hear, and learn, and teach his holy word, and to join in those devout assemblies in which he of Calvary walks unseen, laying his gentle hand on the heads of the contrite, and whispering consolation to them that mourn.

“Blessed are they that dwell in thy house,” exclaims the adoring Psalmist. Blessed, because the heart and voice of praise are there. There dwells the Spirit of the Almighty. There linger the holy angels, with their sacred sympathies. The truth sends forth its rays right from its everlasting source, to warm, and swell, and cheer, and animate, and bless. There earth projects over into the atmosphere of heaven. And, in the deep still intervals of what is transacted there, we may feel the soft and gentle beatings of the pulse of immortality. Glorious are the scenes and occupations which these returning Sabbaths bring us, for which each pious heart must ever hail them as days of gladness and of song.

*The great facts, of which the Sabbath is a weekly remembrance*, also contribute to render it a day of peculiar delight. It is not an unmeaning day. It stands connected with the most stupendous events known to our world. A glorious creation is this with which God has surrounded us. Behold the mountains, with their grand precipices, their towering heights, their undulating slopes, their gigantic trees, their varied forms of beauty and offices of good; behold the landscapes, moulded by Jehovah's hand, wound about with living, liquid ribbons of silver, and adorned with flocks, and herds, and fields, and wood; behold the rivers, the lakes, the catar-

acts, the seas, the bow painted on the clouds, the golden glories of the sunset, the green and flowers which deck the earth; behold the sublime expanse above us, the jewels that glitter in the crown of night, the worlds that never lose their trackless way around the everlasting throne, the light that streams its glories, unreserved and undiminished, through all time's revolutions; consider the lilies of the field, the birds of the air, and the things innumerable on sea and land, and their fitness to interest and fill us with emotion; survey the uncounted orders of living minds, and beautiful intelligences, that fill the many mansions of the Eternal Father's house, and live forever to his praise; the Sabbath is the world's remembrancer of all these glorious works, their great Parent, and their birth. It carries us back to the time

"When the radiant morn of creation broke,  
And the world in the smile of its God awoke,  
And the empty realms of darkness and death  
Were moved through their depths by his mighty breath,  
And the orbs of beauty and spheres of flame  
From the void abyss in myriads came."

It shows us, from its very institution, the Eternal Architect, sitting down to contemplate the excellencies of his works, and is a call on us to do the same, and to "look through nature up to nature's God."

A wonderful achievement, also, was that which brought Israel from the servitude and brick-yards of Egypt, to the joyous hillsides of Palestine, and the freedom of Zion's happy children. Amazing were the exhibitions of Godhead which marked it from the burning bush and the changing staff, to the parting of Jordan's waters, and the triumph of Joshua's armies among the tribes of Canaan. It was as if the great Lord had risen up to make a new demonstration of his eternal power and Godhead. It was a putting forth of his almightiness to draw the distinction between himself and the idols and fancied gods of Gentile worship. It was a new declaration of himself to men, that they might henceforward no more give his glory to another, or forget that he alone is God. And when he constituted the Jewish Church he made the Sabbath a remembrancer of this also. It is a memorial to Israel forever, that the God revealed by these signs and wonders, is the true and only God of nature; that he in whom we trust is able to bring down the pride of the haugh-

tiest and mightiest oppressor; that his eye is upon the humblest sufferer who cries unto him; and that our God is a great God, above all Gods.

And of the same high rank was that great achievement which brought the slain Jesus from the grave. On that one event hung the fulfilment of all the joyous things of which the prophets sang, which God had promised, and for which humanity had ever sighed. All the hopes of man, for earth and heaven, lay buried in the tomb where Jesus lay. Had he not risen, humanity's light would have expired, and our preaching, and believing, and dreams of forgiveness and eternal life, all were vain. "But now is Christ risen from the dead, and become the first fruits of them that slept." In that one fact the doors of immortality were thrown open to a dying race, and the great seal of God affixed to all the claims and offers of Jesus of Nazareth. God therein began a new creation—the recall of perishing souls from the realms of depravity and death to holiness, life and immortal glory—a *palingenesia* indeed, which was never to be stayed till all the spoliations of sin had been repaired, and this down-trodden world restored to its Edenic harmony and bliss. And so he hath made the Sabbath, also, commemorative of that. It tells of Jesus "delivered for our offences, and raised again for our justification." It recalls to us the closed tomb, the rock, the seal, the guard, and all the efforts of the powers of hell to bind and retain our Saviour among the dead; but how, like another Sampson, he broke their bands asunder, arose, and bore away the very doors of death, leading captivity captive. And when we join together all these glorious facts, with which the Sabbath stands connected, how can we regard it other than as a day for exultation and for songs?

Still another happy feature of the Sabbath-day is, *its relation to the moral, spiritual and eternal good of man*. It not only rests him from secular toil, and refreshes him with pleasant recollections and joyous changes in the current of his thoughts and occupations; but, by these means, it contributes to improve his whole nature, reclaim him from the ways of sin, and fit his soul for heaven. It helps to soften manners, to develop self-respect, to foster the affections of home, to give impressiveness to the claims of piety and virtue, to awaken and improve the moral sentiments, to keep alive the sense of accountability and the recollection of God, and thus to develop whatever is good, and lovely and praiseworthy in humanity. Without the Sabbath, man would soon

forget the God who made him, and the Saviour who redeemed him. His thoughts, no longer arrested by the recurring stillness of this holy day, and his mind, never relieved of its cares and burdens, by this weekly rest, must become more and more carnal and earthy. And his moral sensibilities, no longer fed and warmed by the gifts and influences which come through these recurring Sabbath-hours, must needs wane and perish.

"Man liveth not by bread alone." As every lamp requires oil, every fire, fuel, and every flower to be watered; so must every soul be nourished with spiritual aliment, and drink in what cometh only from heaven, or it must die. The Sabbath is God's day for replenishing men with these spiritual stores. This is the day which connects with the great truths of his existence, his creatorship, his moral government, his redeeming grace, and his promises of good. This is the day on which he has ordained the preaching of his word, the offering and the hearing of prayer, and the celebration of those holy rites by which the soul is brought into communion with himself. This is the day for the nurture of faith, and the kindling of love to Jesus, and the strengthening of desire to live forever with him in his holy rest. Not unaptly does it bear the name of *Sunday*; for it is the day from which all other days derive their spiritual comforts, the same as the planets obtain their light and warmth from the great solar orb. The Sabbath is the pearl of days, the fountain and the strength of their true significance and blessedness. As the jewel in the ring, such is this day to the circle of days. Every day, indeed, should be a day of improvement unto the Lord; but, without some special day, high and beyond all others, devoted to the work of spiritual nurture, such is human weakness, that we should presently have none at all, and leanness and starvation would be our only heritage. But for the holy Sabbath, the preaching of the gospel would, in a great measure, cease, and the reading of the Scriptures, and the instruction of the young in the things of God and the soul, come to an end, and so the knowledge of sacred truth gradually become extinct. But for the holy Sabbath, people would forsake the assembling of themselves together, as the manner of some is even now, and so the worship of God would diminish and vanish from the earth. But for the holy Sabbath, the congregation of believers must soon be lost in the common world, and so the very pillar and ground of the truth disappear from among men. Close up the fifty thou-

sand places of worship that are open each Sabbath in these United States; silence the thirty thousand clergymen who here weekly stand up to preach the everlasting gospel: disband our fifteen thousand Sunday Schools, cutting off from their two millions of pupils the instruction and good influences thereby imparted; intercept the home-teaching, and the sacred reading, and the devout communion with God, which each Sabbath brings all over our country; and you would almost instantly dry up all the fountains of our civilization, and transmute a virtuous and happy people into a community like that of Paris in the dark days of revolution, Christless, Godless, ungovernable, led astray by the vilest follies, and looking for salvation by the vilest crimes. Yea, strike from the calendar of earth this dear blest day of God, allowing never another Sabbath's dawn to rise, never another Sabbath's songs, or prayers, or holy meditations to intercept the great unbroken stream of earthiness, never another Sabbath's inculcations and smiles of sanctifying love to fall upon the heart of man, and you draw a veil of sackcloth over the world, smother its hopes, and shut it in to dark, and dreary, and ever-increasing desolation. Imagine such a world, unilluminated by one Sabbath ray, and wrapt in the moral wretchedness and the spiritual

- night going along with such a bereavement; try to realize the sad estate of such a population, and the living death that cleaves to them; compare the gloomy scene with that where God's bright Sabbaths shed the life-giving light of truth, and hope, and purity, and peace; and what transporting preciousness gathers round an appointment on which such differences depend!

There are yet other joyous features of the Sabbath-day, of which I will mention but one more. *It is connected, not only with the past, but also, with the future.* If it refers us to a condition of the world, when as yet no sin had marred man's peace, it refers also to a condition of things when sin shall trouble him no more. It was the first glad solemnity which God appointed for the world, and it will also be the last to crown it with its beauty and to bless it with its light. And as it tells of glories faded, so it tells of glories yet to come. Time itself is but a week in the calendar of heaven, and its Saturday is to bring after it an everlasting Sabbath of sweetness, more than Eden ever witnessed. "*There remaineth a rest to the people of God—the keeping of a Sabbath*" after the week-day years of toil and sorrow have passed away. What that rest will be, I cannot now under-



take to tell. Indeed, it is not in the power of man to convey an adequate idea of it. This, however, I may say, that he who has learned to keep God's Sabbaths here, to sing the song appointed for these days, to enter into the spirit, remembrances, experiences and hopes which stand connected with these consecrated hours, has already found the key-note to much of its blessedness, and stands even now upon the margin of its glories. Those songs of praise in which he now delights, are but the preludes to the eternal anthems on which his spirit then shall soar away in triumphs high and glad as heaven. Those comforting meditations on the word of truth, and strengthening lessons from the lips of Christ's ambassadors, which now come on his soul "like rain upon the mown grass," are but the foretastes of angelic ruminations on the deep things of Godhead and of grace, and of still more blessed communications of light and love, direct from the Son of God himself. These solemn convocations, in which he now finds delight, are but the feeble anticipations of the triumphant gathering of all the saints, where God shall wipe away their tears, clothe them with immortal beauties, and refresh them with his everlasting consolations. Those impressive sacraments, in which he here so timidly, but yet with holy ecstasy, lays his head upon his Redeemer's breast, are but the pre-intimations of hallowed communings with Jesus, beyond all thought or utterance. And thus the Sabbath prophesies of heaven.

"Nor will our days of toil be long;  
Our pilgrimage will soon be trod;  
And we shall join the ceaseless song—  
The endless Sabbath of our God,"

Pausing, then, to consider all these connections, uses, and references of the Sabbath-day; that in it we have a precious relic of the world in its original innocence and bliss; that on it God himself rested from his works, and sat down to contemplate the goodness of what he had made; that on it "the morning stars sang together, and all the sons of God shouted for joy;" that on it the patriarchs recurred to the God that made them, and offered up their adorations to him who built the heavens and laid the foundations of the earth; that on it old Israel celebrated its triumphs over the oppressor's hosts, and paid honors to the Deliverer of his people, who revealed himself in the wonders which Moses wrought, and in the voices that spake from Sinai's awful summit; that for it holy

songs were appointed by inspired prophets, and sung on consecrated hills; that of it the blessed Jesus proclaimed himself the Lord, and hallowed it the more by his own obedience to it; that its Jewish form he slept away as he rested in his tomb, and joined it for all after time to his glorious resurrection from the dead; that in it he rejoiced in his victory over death and hell, and first realized that glorious triumph which has given him supreme dominion in the heavens and earth, and opened to his people the way to the principedoms of immortality; that on it his choicest gifts and favors to his apostles and his Church were given; that on it millions upon millions of souls have been born unto God, through Jesus Christ, and millions more received the light and grace which brought them from guiltiness to purity and hope; that in it is located the highest glory of the happiest nations upon the earth; and that it still continues with all the world, as the mute prophet of a sublimer rest yet to come;—pausing to consider, and weigh, and digest all these glorious truths, we need not wonder that God should have thought it a day for holy songs, and an everlasting delight to the children of men.

“Hail, holy day! The blessings from above  
Brightens thy presence like a smile of love,  
Soothing, like oil upon a troubled sea,  
The roughest waves of human destiny—  
Cheering the good, and to thy poor oppressed  
Bearing the promise of thy heavenly rest!”

What, then, is due to such an appointment? Has it not claims both just and great, which if unacknowledged and unmet, would place us among the most ungrateful and guilty of people? Great things has the holy Sabbath done for us, as individuals, as families, as churches, and as a nation; and surely we cannot be without obligation to do something for it. It is freighted with quite too many varied treasures, not to demand our devout attention and sincere regard. God also has so expressed his will concerning it, that it is not possible for us to neglect it and be innocent.

First of all, it is the business of each one to keep it, to observe it as a holy day, designated and claimed by the Almighty for himself, and to employ it only for such purposes as he has prescribed and declared lawful in his word. The un repealed and still binding statute which God wrote upon the rock never to be effaced is, “*Remember the Sabbath-day to keep it holy.*” And who is he that will dare to rise up

and say that it is no longer man's duty to obey the solemn enactment!

In the next place, it is our business to defend it against the assaults of those who would degrade and secularize it. There are men, not Christian men, not devout men; but profane, licentious, covetous, dishonest men, men who delight in ridiculing the Scriptures, denounce Christianity as an imposture, and even revile the idea of a God as a dream; men, who, under the garb of *liberty*, would overthrow all law, trample on all restraint, and crush everything held to be sacred; who are the bitter enemies of the Sabbath-day, and write books against it, and make speeches against it, and petition legislatures against it, and do all they can to pervert it from its true intent, if not blot it from its place. These, it is our duty to withstand, and not give place by subjection to their views and spirit, no not for an hour. Justly has it been observed, that, when it is considered that the abolition of the Sabbath was one of the prominent acts of the leaders of the French Revolution, of 1789-1794; that the states and nations having no Sabbath, are barbarous; that the most distinguished and learned jurists ever known in our world have maintained religion to be the highest reason of law; and that where there is no Sabbath there is no Saviour, and, hence, no salvation;—it is to be hoped—it is to be prayed most earnestly and fervently, that God may never permit any legislature or governor to make or sanction any act, either to repeal or weaken those laws which now exist for the preservation and defence of the holy Sabbatic appointment.

And, finally, it is our business to seek, by all suitable ways, to restore, or give it, to those who are in any way wronged out of it, or who have it not. As it is a delight to us, it is our mission, as Christians, to seek diligently to bring all men to share in the same joys.

## ARTICLE IV.

## MINISTERS OF THE GOSPEL, THE MORAL WATCHMEN OF NATIONS.

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THE Israelites were, in a peculiar sense, the people of God. He made Abraham their progenitor, through the miraculous conception and birth of Isaac, nursed them in the arms of his Providence, and constituted them, according to his promise, a great nation. And as he was their founder, so too, was he their disposer and ruler. If they acknowledged and served him as their God, he promised to bless them with his favor, but if they denied him, and served strange gods, he threatened to visit them with his judgments. And as it was indispensable to their national well-being, that both their relations and obligations to Jehovah, should be kept constantly before their minds, he appointed the prophets as his ministers, for this specific purpose. "Son of man," says he to Ezekiel, "I have set thee a watchman unto the house of Israel, therefore, thou shalt hear the word at my mouth, and warn them from me." The truth thus presented is exhibited under the garb of oriental imagery. In times of danger, watchmen were placed upon towers built on the walls of cities, to give warning at the approach of an enemy. From this natural truth, based upon ancient custom, God teaches a most important spiritual truth, verified in the history of nations. In other words, he commissioned the ministers of religion, the moral watchmen of the nation.

But Jehovah is not the God of the Jewish nation alone, in a restricted sense, but he is likewise the God of all nations, in an unlimited sense. They bear to him the same relations, are held amenable to the same law, are interested in the same promises, and exposed to the same threatenings. To remain ignorant of God, and to act independently of him, is just as dangerous to nations now, as it has proved to be heretofore, and the necessity for the appointment of moral watchmen to declare the will, and deliver the warnings of God, to the Gentile nations is just as imperative as it was to make such

provision for the Jewish nation. As this truth is utterly ignored by some, and boldly repudiated by others in our day; and as even those who acknowledge it theoretically, are prone to underestimate its immense importance practically, we propose to discuss the question under the theme: *Ministers of the Gospel, the Moral Watchmen of Nations.*

I. *God is the Founder of Nations.* A founder, is one who originates. A nation is made up of the individuals, families, and communities inhabiting one country and subject to one government. And as God is the Creator of all men, he becomes necessarily the founder of all nations. This is expressly declared in the Scriptures. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This language describes the creation of Adam, the original progenitor of the human race, and constitutes him the common father of all nations, for it is written that God "hath made of one blood all nations of men, to dwell on the face of the earth." God was, therefore, the founder of the house of Israel, and he is, also, the founder of all nations.

II. *God is the Disposer of Nations.* A disposer is one who distributes, places, and arranges; and as God has done this with all nations, he, thereby, becomes their disposer. As founder, he has called them into being, as disposer, he has determined their distribution, fixed their localities, and arranged their political habitations. This is likewise clearly affirmed in his word. "The Most High giveth the kingdom of men to whomsoever he will." He "hath determined the lines before appointed, and the bounds of their habitation." He "worketh all things after the counsel of his own will." He holds the kingdoms of the world in his hand, and distributes them according to his pleasure. He is the proprietor of the earth, and measures the bounds of the habitation of nations. He is the determiner of all things, and hence he allots the times of their origin, arranges the circumstances of the ongoing, and decides the character of the destiny of every nation. He gave Israel the land of promise as their inheritance, and he has given America, the largest and best portion of the Western world.

III. *God is the Ruler of Nations.* A ruler, in the absolute sense, is one who is clothed with all the authority, and exercises all the powers of government, legislative, judicial, and executive. Such a ruler combines, in the administra-

tion of his office, the exercise of the functions of law-giver, judge, and executioner. That God is the absolute Ruler of nations, can easily be shown. He is called: "The God of all the nations of the earth," and is declared to be, "the Most High," who "ruleth in the kingdom of men," as "King of Kings and Lord of Lords."

As such, he ordains government as his ordinance for the regulation of the civil affairs of nations. He clothes its officers, as his ministers, with authority to execute his wrath upon evil-doers. He holds it, as a body politic, responsible to him for the manner in which it exercises the powers entrusted to it—its legislators, for the adoption of righteous constitutions, and the enactment of just laws—its judges, for a thorough examination, and an impartial decision, of all the cases brought before them for adjudication—its executives for a prompt and faithful enforcement of the constitution and laws—and its citizens, for a cheerful submission to its ordinances, and a cordial support of its constituted authorities. He reveals to it those moral principles, by which the administration, in its corporate capacity, each department in its distinctive capacity, each agent in his official capacity, and each citizen, in his civil capacity, is to be regulated. He teaches man his constitutional rights, the relations he bears to his fellows, and to the Higher Powers, and imposes the obligation to deal justly with the one, and to cultivate loyalty to the other. He so regulates his providential dealings with nations, that he bestows prosperity, or visits with calamity, according to their conduct. When they acknowledge his will as their supreme law of right, and carry out the dictates of impartial justice, he exalts them with his blessings; when they discard his law, and tread down right, he chastises them with his curses; and when they prove incorrigible, under chastisement, he exterminates them with his judgments. All this follows, from the declarations of Scripture just quoted. And if it were called into question, it would be easy to sustain each specific assertion, by relevant proof passages, as well as by an examination of the history of God's dealings with nations, both in ancient and modern times.

IV. *God appoints His Ministers, the Moral Watchmen of Nations.* The necessity for the appointment of such an order of men, grows out of the prerogatives, which God exercises over nations, the relations which they bear to him, and the great interests which are entrusted to their care. If

God be the Founder, Disposer, and Ruler of nations, then it follows, that he cannot be indifferent to their best interests; and as to the attainment of their highest well-being, a knowledge of his relations to them, and of their obligations to him, becomes necessary, it follows, that he would grant them a revelation of his will and their duty; and as an acknowledgment of that revelation as the Supreme Rule of Right, in the formation of constitutions, the enactment of laws, the administration of government, and the conduct of citizens, is indispensable to constitute a people and their government Theistic and Christian; and as mankind are prone in their self-conceit and perverseness, to deny the authority of revelation in the organization of governments, and to discard the principles of the divine law, in their administration; and as nations thus become Atheistic in their political theory, and Infidel in their moral practice; and as the nation that forgets God shall be destroyed, while the people that honor him shall be prospered and preserved, it follows, that national prosperity and perpetuity, depend upon the inculcation and adoption of the politico-moral principles, contained in the word of God; and as without the Christian ministry, those infallible principles, would not be inculcated, and without their inculcation, would not be adopted, it follows, that the divine appointment of the Ministers of the Gospel, as the Moral Watchmen of Nations, is absolutely necessary to promote their highest civil interests and to secure their continued progress in the sphere of civilization.

And the truth thus deduced from established premises, is directly taught in the Scriptures. "When I bring the sword upon a land," says God, "if the people of the land, take a man of their coasts and set him for their watchman." The people knew from observation and experience, that they were exposed to warlike depredations from the surrounding nations, and that their safety demanded the appointment of watchmen, to give the alarm at the approach of the enemy, and hence, their natural necessities led them to make suitable provision for such emergencies. The watchmen were, consequently, not self-constituted, but they assumed the responsibilities of their office, and exercised its functions, by the authoritative appointment of the people. And as the same dangers threaten nations now, their necessities require the appointment of special watchmen, to declare the fact and deliver the message of warning. But as the children of men are wiser in natural than in spiritual things, they do not



of themselves apprehend these dangers, and, hence, make no formal provision for their announcement and avoidance. Accordingly, the God of nations supplies this deficiency, by the appointment of his ministers as the watchmen of nations, "O, son of man, I have set thee a watchman unto the house of Israel."

The interests of nations, may be divided into secular and moral, civil and religious, and, hence, their promotion demands the appointment of two classes of watchmen, distinguishable from each other, both in the nature of the duties and the character of the spheres, in which they are to be performed. Government itself, constituted of its organic law, as its soul, and its administrators, as its body, becomes, as a whole, the general watchman of the land, while the officers of every department, become, individually, the special watchmen of the nation. The government, as a body politic, must watch over all the civil interests of the country. Legislators must watch that the inalienable rights of man, be acknowledged and incorporated into constitutions and laws; judges must watch, that these rights be impartially interpreted, and justly decided as belonging to all men; and executives must watch, that these rights be secured and protected, by the exercise of all the powers with which they are invested. But as these are more particularly secular interests and natural rights, those appointed to promote the former and defend the latter, may be properly called the political watchmen of nations.

But the ministers of the gospel are a distinct class of national watchmen. They receive their appointment from God, who has determined both their duties and the sphere of their performance. They may, therefore, be appropriately designated as the moral watchmen of nations. It is their prerogative to preside over the appointment of others. They must, consequently, study the moral principles, enacted by God for the guidance of nations, be vigilant in detecting their violation, be faithful in exposing national sins, and prompt in warning against the divine judgments. All this is involved in what God said to Ezekiel concerning the appointment of the watchmen, his reception of the word at his mouth, his rebuke of the iniquity of the people, and his blowing the trumpet of warning against the heaven-drawn sword.

*V. Ministers of the Gospel, as the Moral Watchmen of Nations, require special qualifications, for the successful prosecution of their calling. They are the religious guides,*

the ethical guardians, the moral judges of nations. They are not, as ministers, to found governments, but they are to sit in judgment upon the character of every element entering into their composition; they are not to frame constitutions, but they are to determine the moral aspect of every article which they contain; they are not to enact laws, but they are to decide the justice or injustice of their principles and operation; they are not to appoint rulers, but they are to scrutinize their official conduct, and test its character by ethical principles; they are not to inflict punishment for crime, but they are to declare the connection between national immorality and national judgments established by God. And to do all this accurately, propitiously, and decidedly, they need peculiar intellectual and moral qualifications. They must be thoroughly acquainted with the standard of right, by which the iniquity of the citizen, in his private, and that of the ruler, in his official capacity, are to be determined. They must be well versed in interpreting the law of right, and in applying it to the national conduct. They must be able to discern the corrupting influence of any unrighteous principle incorporated into the political system, and to warn the people against its insidious and ruinous consequences. They must discriminate with hair-splitting accuracy what political subjects belong to their sphere of watchfulness, and what aspects of them it is their duty to discuss, as well as, what subjects are excluded from it, and what aspects of them, they must neither touch nor handle. And to obtain the knowledge, necessary to declare these truths, in all their bearings, clearly and convincingly, they must study natural theology, proving the existence, presence, and working of God in nature—moral science, revealing the law of right, the principle of ethical gravity, which pervades the rational universe, and throws its imperative sceptre over man, in every sphere of life—history, exhibiting the hand of God in the government of nations, and establishing the fact, that in his providential dealings with them, he is controlled by ethical principles—political economy, illustrating the truth of the proverb, that, "Honesty is the best policy," even for nations, and that injustice and oppression will eventually impoverish, as well as degrade them—government, as a science demonstrating what political elements may, according to the fitness of things, be safely admitted into their organic law, and, as an experiment, exemplifying what form of government has proved best adapted to promote the general welfare, and secure the public

freedom—and revelation, teaching directly and infallibly, all that the intuition of reason, the experience of governments, and the observations of mankind, have taught nations concerning themselves; and over and above that, all that they ought to know concerning God, as their Author, Law-giver, Governor, and Judge. Possessed of such knowledge, they will be fully qualified to become the moral instructors of nations—thus equipped, they will prove invincible, in exposing political error, and unrighteousness, and thus commissioned, they will fearlessly denounce all national sins, and point portentously the finger of warning, at the overhanging sword of divine justice.

VI. *Ministers of the Gospel, as the Moral Watchmen of Nations, have imposed upon them, the weightiest responsibilities.* Those whom we have called political watchmen, and into whose hands the natural rights and secular interests of nations are placed, have weighty responsibilities resting upon them; but as the spiritual is higher than the natural, and the ethical more precious than the secular, so, too, are the responsibilities resting upon the moral watchmen of nations, weightier still. They have entrusted to their keeping, the constitutional rights of every citizen, as conferred by God, through birth into the family of man, and the moral and religious interests of the government and people of every nation, not only in their individual and domestic, but, likewise, in their corporate capacity. And as nations, left to the imperfect guidance of natural reason, are prone, under the promptings of supreme selfishness, to violate the inalienable rights of man, and to advance their secular interests, at the sacrifice of public virtue, the obligation is imposed upon their moral watchmen, to make known unto them, the infallible political teachings of revelation, that they may be saved from the guilt of human oppression, and the doom of political corruption. Accordingly, it depends, in no small degree, upon their fidelity or infidelity; whether a free government shall be so constituted as to secure its true end; whether, if unrighteous principles have been incorporated into it, they shall be eradicated, or adhered to; and consequently, whether a nation shall have a short, unhappy, and dishonorable career, or a long, prosperous, and glorious life. Viewed in this light, how important the office committed—how vast the trust deposited—how incalculable the interests entrusted, and how overwhelming the responsibilities imposed upon the ministers of the gospel! Well may an inspired apostle, in their full

realization, lift up his hands to heaven and exclaim: "Who is sufficient for these things?"

To meet their responsibilities, they must be constantly on the lookout. The natural watchman was required to ascend the high tower, be vigilant by day and wakeful by night, in noticing the approach of an enemy. The moral watchman must take his position upon the observatory of revelation, built upon the walls of Zion, and diligently scrutinize, with the eye of earth and the telescope of heaven, the structure of government, the working of its machinery, and the products of its operation. In other words, he must fix his eye, upon the moral aspect of every subject pertaining to the state, and notice the moral conduct of every officer and citizen belonging to the nation.

To meet their responsibilities, they must give timely warning. This is involved in the elevated position, and the very nature of the calling of the natural watchman. Looking out from his watch-tower, he will be able to see the sword coming at a distance, and impressed with a sense of duty, he must immediately blow the trumpet of warning. Not to do this, as soon as the danger appeared, might involve both him and the people in the threatened destruction. And the same obligation rests upon the moral watchmen. He must give timely warning against the adoption and development of any unjust principle by the government, against any malfeasance perpetrated by its officers, and against any demoralization occurring among the people. And if his warning be not heeded when first delivered, he is bound to seize every favorable opportunity for repeating it, as long as the moral evil lasts, and the threatening sword appears. As to Israel, so does God say to every nation: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night."

They must give unmistakable warning. The instrument used by the natural watchman, was the trumpet. The meaning of the warning was indicated by the peculiarity of its sound. The importance of making the sound of the trumpet intelligible to those who were to be warned by it, becomes at once apparent. This is what Paul inculcates, when he says: "If the trumpet give an uncertain sound, who shall prepare himself for the battle." The faithful watchman must, therefore, make the trumpet sound loud, distinct, and long, that all may hear, understand, and take warning. And the same is true of the moral watchman. He, too, must de-

liver his warning to the people, in an intelligible manner. His trumpet is the Bible, the breath that fills it, speech, the sound that goes forth from it, truth. "Thou shalt hear the word at my mouth, and warn them from me." To do this requires more than dealing in glittering generalities. It will not be accomplished by a mere mention of ethical principles, without any attempt to apply them to the national conduct and life. It can only be done by calling things by their right names, cursing aloud and sparing none.

VII. *And to a faithful performance of their duty they are urged by the most solemn considerations.* Their own, as well as the safety or destruction of the people, are at stake. If they give the warning, and it be not heeded, they shall deliver their own souls, while those who took not warning, shall perish; but if they fail to give warning, and the sword come upon the people unawares, they shall be taken away in their iniquity, but their blood will be required at the watchmen's hands. Accordingly, God gives them their instructions in the most explicit manner. "Thou shalt go," says he to Jeremiah, "to all that I shall send thee, and whatsoever I shall command thee, that shalt thou speak." He warns them against being intimidated by either the indifference, perverseness, or persecutions of the people. "Son of man," says he to Ezekiel, "I send thee to the children of Israel, and thou shalt speak my words unto them, whether they will hear or forbear. Be not afraid of their words, though briars and thorns be with thee, and thou shalt dwell among scorpions, be not dismayed at their looks, for they are a rebellious people, and they shall know that a prophet hath been among them." He holds up before them the conduct of unfaithful watchmen, as a beacon of warning, against imitating their disgraceful example. "The watchmen are blind; they are all ignorant; they are dumb dogs that cannot bark; sleeping, lying down, loving to slumber; they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter." For their encouragement, he denounces and threatens the nation for refusing to hear his watchmen, enticing them to prophesy falsely, and loving to hear them declare deceits. "I set watchmen over you, saying hearken ye to the sound of the trumpet; but they said we will not hearken. This is a rebellious people, lying children that will not hear the law of the Lord; which say to the seers: see not—and to the prophets: prophesy not unto us right things—speak unto us smooth

things—prophecy deceits. A wonderful and horrible thing is committed in the land, the prophets prophesy falsely, and my people love to have it so. Therefore hear ye nations! Behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. Shall I not visit for these things? Shall not my soul be avenged on such a nation as this?" Nor would God accept any plea, from one whom he had called to be a watchman, as an excuse for not entering upon his work, or in exoneration of the fearless discharge of his duties. When he heard the cry and saw the oppression of the children of Israel, he chose Moses to be his moral watchman to Pharaoh and the Egyptians, and although he pleaded that he was unworthy of such a position, that he was not gifted with eloquence, and that the people would neither hear nor obey him, yet was he not excused, his scruples and fears were overcome, and he was compelled to assume the responsible position to which he had been called. He commissioned Jonah to declare to Nineveh, as his watchman, their wickedness and the threatened judgment, and when he shrunk from the onerous mission, and endeavored to escape its responsibilities, by fleeing to Tarshish, he lashed the ocean into fury, pointed out the fugitive prophet as the occasion of the ship's danger, caused him to be flung overboard and swallowed by a whale; and when, under this disciplinary chastisement, he repented and cried unto the Lord, he spared his life, accepted his services, and sent him forth with doubly emphatic instructions: "Arise, go to Nineveh, that great city, and preach unto them the preaching that I bid thee." And while he gave them the assurance that he would be with them, and exercise a special providence over them, he nevertheless called them to battle with the enemies of his cause, and exposed them to slander, persecution and death; for Paul says, they "had trial of cruel mockings and scourgings, of bonds and imprisonment, they were stoned, sawn asunder, tempted, and slain with the sword; they wandered about in sheep-skins and goat-skins, in deserts, mountains, dens, and caves of the earth, being destitute, afflicted, tormented: of whom the world was not worthy." But they, nevertheless, maintained their steadfastness, refused deliverance under torture, obtained a good report, died in faith, and received the fulfilment of the promises, and the rewards of

their fidelity in that world, where the wicked cease from troubling and the weary are at rest.

Nor has the divine procedure with his ministers, in the New Testament dispensation, been changed. Jesus called his apostles to be the moral watchmen of nations, gave them instructions to declare the whole counsel of God, foretold the trials and sufferings to which they would be exposed, and gave them the promise, that he would be with them alway, even unto the end of the world. He did not excuse Judas for infidelity to his trust, but sent him with a curse to his own place; he supported Paul in speaking boldly in his name; and he said unto all of them: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for so persecuted they the prophets which were before you." And when Peter said to him: "Behold we have forsaken all and followed thee, what shall we have therefore?" He replied: "There is no man who hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel, who shall not receive an hundred fold in this present time, and in the world to come, life-everlasting."

VIII. *If Ministers of the Gospel are the Moral Watchmen of Nations, then there can be no truth in the popular saying, that they have nothing to do with politics.* The word, politics, has figured largely in the public press, and has been brought into extensive use in common conversation. It is bandied about by almost every body, and is clearly understood by almost nobody. It is made to mean this thing, or that thing, anything, or nothing, according to the ignorance and prejudices of men. It has been converted into a term of reproach, until one would suppose "the unruly member must be set on fire of hell," paralyzed, either from the excessive recklessness of its action, or the immediate judgment of heaven.

The attempt to elevate this phrase, by the frequency of its repetition, to the dignity of a proverb, to be received as an oracle of truth, has proved, and must continue to prove, a failure. In its application to the ministers of the gospel it is not true in any accredited, and false in the intended, sense. They can be rightfully excluded from the sphere of politics, neither by the laws of the land nor by the word of God. As citizens, they have just as much to do with politics as any other class of men. They possess the same rights, assume the



same obligations, and enjoy the same prerogatives. While they may exercise the elective franchise, and hold office, they are bound to "render unto Caesar the things that are Caesar's"—to honor rulers, obey magistrates, submit to authority, sustain law, pay tribute, and support government. And even as ministers, they have much to do with politics. We have just looked upon them as men, and determined their relations and obligations to the secular aspect of the subject; but we are now to contemplate them, in their official capacity, and determine their rights and responsibilities in regard to its moral aspects. As the moral watchmen of nations, they have just as much to do with every ethical sentiment, every religious element, and every scriptural truth, that enters into any department of politics, as they have with the same guiding principles, in any other sphere in which man can act. It is their prerogative to study, and their duty to declare them. It is admitted, however, that unprincipled demagogues have introduced into their self-constituted den of politics, so many Atheistic motives, Infidel principles, and ungodly practices, that ministers can have nothing to do with them, save to expose them; and he, who in spite of their warnings, adopts these as the rule of his civil conduct, will make himself a partaker of their sins, and become an evil-doer in the State, and a busy body, mischief-maker in the Church.

IX. *If Ministers of the Gospel are the Moral Watchmen of Nations, then the stale assertion, that they have no right to preach politics, is utterly unfounded.* We now leave the use of the word in its vague meaning, and demand an accurate and authoritative definition of it. We quote Webster, as an acknowledged American standard in lexicography. "Politics," says he, "is the science of government: that part of ethics which consists in the regulation of the government of a nation, or a state, for the preservation of its peace, prosperity and safety; comprehending the defense of its existence, the augmentation of its strength and resources, the protection of its citizens in their rights, together with the preservation and improvement of their morals. As a science it is a subject of vast extent and great importance." This definition is clear, comprehensive, and correct. It is founded on the fitness of things, and will bear the test of reason, experience, and observation. We accept it as philosophically, ethically, and scripturally true. Politics, then, according to Webster, is the science of government. And has God nothing to do with government? He is its author, and it is his ordi-

nance. He has clothed it with authority and power, and given it his law. He has made its officers his ministers, and bound its subjects to render obedience. He has limited the sphere of its operation, and determined its legitimate end. He has revealed all this in his word, and commanded his ministry to declare it. What! ministers no right to preach politics? Why politics, says Webster, is a branch of ethics, the principles of which pervade every sphere in which man can live, move, or have his being on earth. And ethics is the science of moral distinctions, which declares the rules by which the right or wrong of all national conduct, is to be determined. It enters every department of the state, and enforces its principles upon all who pertain to it. Its infallible text-book is the Bible; and God has authorized his ministers to impart its moral teachings, both to the rulers and the ruled. What! Ministers no right to preach politics! Why, politics, as just defined, includes the truth necessary to preserve and improve the morals of nations. And who ever heard, that the duty of studying moral questions, communicating moral truth, and cultivating moral character, did not belong exclusively to the ministers of religion. Government, as such, is not a school of morals, and its officers, as such, are not possessors of moral science. And while a government can not ignore the binding authority of moral principles in its administration, it has no right to arrogate to itself the prerogatives of the ministers of religion, and busy itself with their exclusive work. If they are, therefore, prohibited from prosecuting their heaven-appointed calling in the nation, public morals can have no guardian, and public virtue can neither be improved nor preserved. What! Ministers no right to preach politics! Admit the Atheistic sentiment; adopt the Infidel maxim, and what Webster claims that politics shall accomplish for the state, can never be attained. It will be found impossible so to regulate the government, as to secure the peace, prosperity or safety of the people, defend their existence, augment their strength, develop their resources, protect their rights, and much less, to preserve and improve their virtues. Without righteousness no nation can be exalted in these respects, and without moral watchmen, faithful to their trust, no nation can become righteous.

X. *If Ministers of the Gospel are the Moral Watchmen of Nations, then it is easy to determine in what sense alone, they ought not to introduce politics into the pulpit. In the*

sense defined by Webster, God has placed politics in the pulpit, and imposed the obligation to preach it, before any man gets there, and he who ascends it, without the determination to do so, according to his ordination vow, does not enter through the door, but climbing up some other way, becomes a thief and a robber. And any minister who attempts to exclude politics from the pulpit, in his impious self-conceit, will thereby expose himself to the guilt of assuming to be wiser than God, and to the doom of having his part taken out of the Book of Life. But there is another sense given to politics by Webster, according to which it means, "Political affairs, or the contests of parties for power." This he calls its lower sense. According to this definition, accurately defined, and clearly understood, we admit that ministers should not introduce the subjects which pertain to it, as topics for discussion, into the pulpit. And what political subjects are embraced in this definition? We answer, all such as relate exclusively to the secular affairs of nations, together with, all such aspects of all other political subjects, as do not involve ethical principles, and are not inculcated in the Bible. To the former class belong tariffs, internal improvements, public lands, banks, &c. To the latter class belong all those aspects of civil matters which belong only to the low sphere of party politics. Such we regard the election of this or that party candidate, the promulgation of this or that platform of party principles, the adoption of this or that line of policy, or the inauguration of this or that measure of state, in the regulation and administration of all the secularities which pertain to national affairs. But it is implied in this discriminating statement, that the class of subjects just mentioned, many have other than mere secular aspects, and as such may rise above the sphere of party politics, and become legitimate subjects for mention or discussion in the pulpit. For example: Abraham Lincoln was, last fall, the candidate of a party for the highest office in the gift of the people, but he was, also, at the same time, the President of the United States, the Commander-in-Chief of the Army and Navy, the chief ruler of the nation. Now, while it would have been a questionable use of the pulpit, to preach in favor of, or against, his election, as a party candidate, it remains as unquestionably the prerogative of the pulpit to pray for him, as President, to inculcate submission to him, as head of the Army, and to enjoin the duty of giving him honor and support, as Ruler of the land. A party platform

may have placed among its secular planks one, or more, great moral and religious ones, involving polygamy, oppression, or any other great crime against man, and whenever this is the case, it must not escape the scrutiny, and dare not be shielded from the denunciations of the pulpit. The Proclamation of Emancipation, as a part of the war policy of the Government, may be regarded both from a military and a constitutional point of view, and the ministry are not called upon to discuss the question, whether the President was clothed with military power to declare and execute it by the Constitution, or not; but it may, also, be contemplated from an ethical stand-point, and the pulpit is fully empowered to declare whether it be right or wrong, according to the Scriptures. And so we might show, by additional illustration, that just as soon as any great moral principle, involving the dignity and the rights of man, the honor and sovereignty of God, enters into any one of these political questions, then it ceases to belong to the low sphere of party politics, and is immediately placed in the high sphere of ethical science and religious truth. And as no government has any authority to enact a wrong, so, too, has no party a right, to promulgate a moral iniquity. And as the evils resulting from such a course, are very injurious and far-reaching, God has appointed his ministers moral watchmen for the very purpose of making them a terror to wicked rulers, and a check to ungodly politicians. This is the reason that these low partisans have been so sensitive, that they endeavored to brow-beat the ministry, delude the unsuspecting laity, and deceive the common people. If they could have spiked the moral cannon of the pulpit, ruled out the testimony of the Church, overthrown the Bible as the infallible umpire of right, and annulled the decisions of God, then would the foundations of self-government have been removed; a counterfeit partisanship would have been passed off for true patriotism; and the jubilee of political demagogues would have come, the people rotted in their own corruption, the funeral knell of the nation been tolled, and the world summoned to its burial.

*XI. If Ministers of the Gospel are the Moral Watchmen of Nations, then it is not difficult by whom, and in what manner, the question is to be determined, whether a subject belongs to the sphere of party, or to that of government, and ought, or ought not, to be discussed in the pulpit. It is of immense importance that great questions, involving the highest interests of man, be decided rightly. To secure such*

decisions, it becomes indispensable, that they be decided by those who, from their qualifications, relations, and responsibilities, are peculiarly fitted to make them. Great war questions must, therefore, be decided by the military, constitutional questions by the supreme judiciary, and discretionary national questions, by the chief executive in the nation. And as each class of officers can only be expected to decide those questions which belong to their respective departments, so, too, must they decide them according to certain controlling principles, which constitute the law pertaining to the case. To permit unqualified and irresponsible persons, to decide them, or to annul and repudiate them when legitimately decided, under the promptings of personal ambition, party chicanery, political corruption, (ignorance and prejudice) would be to undermine the foundations of government, to sever the bonds which bind society together, to dissolve the nation into its original elements, and to introduce a reign of universal anarchy.

Guided by these examples, we maintain, that the great politico-moral questions of the land, are to be decided by the moral watchmen of the nation, in the light of the holy Scriptures, and the testimony of the Christian Church, because they alone possess the necessary qualifications; they alone have received the divine commission, authorizing them to do this very thing, and they alone have been placed under the most solemn responsibilities to decide them truly and honestly, at the peril of their souls. To take these great questions, involving both the political welfare of the land, and the moral destiny of its inhabitants, out of the hands of the ministry of the Church, and place them into the hands of political editors, party politicians, designing demagogues, often too ignorant to understand the first duty of citizenship; too much prejudiced to discriminate between party and country, loyalty and treason; too corrupt to restrain their tongues from speaking evil of dignities; and too profane to pay homage to any divine truth that lies in their way and conflicts with their work of scattering fire-brands, arrows, and death, in their maddened sport, we say, that to entrust these questions into their hands, and to expect the ministers of the Church, her officers and members; the President of the nation, and its officers and citizens, to be governed by their decisions, would involve the dethronement of Jehovah, and the coronation of the Evil One, under whose infernal reign, national righteousness would disappear, per-

sonal liberty perish, moral chaos preside, the Church be disbanded and the nation die.

Accordingly, the question, whether a subject belongs to party politics, and should be eschewed by the ministry, or whether it belongs to government, as an ordinance of God, and should be discussed by them, is not to be decided by the simple fact that it has become involved in the disputes carried on by political parties, but by the more important fact, whether it be moral and religious in its character or not. If the latter should be the case, then the former circumstance cannot rob it of its true position and its just claims. The license question has sometimes been invoked in party contests. It embraces intemperance. The Bible gives explicit warning on the subject. Who will contend that the pulpit had no right, during such a period, to call the attention of the people to the great sin of drunkenness, and the demoralizing effects of the traffic in ardent spirits? Nay, rather shall not the minister be specially called upon to speak out at that very time, and thus give warning, by preaching the word in season?

Lotteries have figured in the same manner. They are nothing more nor less than a system of legalized gambling. Ought not the pulpit to have put the question to the state, once propounded by Paul: "Thou that teachest another, thou shalt not steal, dost thou steal?"

The divine obligation of the observance of the Sabbath, has been involved in the same trial. Must the pulpit agree to the practical annulling of the third commandment, until the election is over, and then wake up to the consciousness, that the Lord's Day had been voted out of the land, because of its cowardly neglect?

The slave trade was once the question brought prominently before the American people. It involved the question whether national man-stealing should be legalized for twenty years, or not? Was it the duty of the American pulpit at that time to keep silence? Or rather, was it not solemnly bound to declare to the nation the statute of God: "He that stealeth a man, and selleth him, or if he be found in his hand, shall surely be put to death." Slavery, as the product of legalized piracy, practiced by the nation when it feared not God, has been mixed up with party question, more or less, from the foundation of the government until now. As such it presents different aspects, in which it can be contemplated. Its physiological aspect. This involves the question of the

unity of species in the human race? Its philosophical aspect. This involves the question, whether the slave be a person or a thing? Its economical aspect. This involves the question, whether its existence and extension tends to national wealth or poverty? Its constitutional aspect. This involves the question whether the Federal Government has the legal authority to restrict it from the free territories, or to allow its introduction, and afford it protection? Its military aspect. This involves the question, whether the President, as Commander-in-Chief of the Army and Navy of the United States, had the authority, under the war power, to proclaim the slaves, in all the rebellious States, free? But, under and overlying all these aspects, is its moral aspect. This involves the question, whether the enslavement of man by man, be right or wrong? And as there is a peculiar class of persons, whose studies and qualifications would enable them to discuss and decide upon all the mere natural and secular aspects of the subject, so, too, is there another class of persons, who, in the same manner, have become preeminently qualified to examine and determine its moral aspect. To the former class belong the naturalist, the philosopher, the political economist, and the supreme judge; to the latter belong the ministers of the gospel. And while the secular aspects of the subject are decided by anatomical examination, rational psychology, commercial calculation, and constitutional law, its moral aspects can only be decided by the Scriptures of God. And as the exposition of the Bible is especially entrusted to the ministers of the gospel, by the God who appointed them his watchmen, and placed his revelation into their hands, for this very purpose, it follows, that it is not only their right, but their unmistakable duty, to decide and declare it. The laity have a right to ask their ministry: Has slavery the sanction of God? Christendom has a right to demand, that its expounders shall defend the Bible against such slander, and its author against such blasphemy. And woe unto the watchmen of America, if, at such a time, they prove dumb dogs, that will not bark, or lying seers, prophesying deceits, or cowardly ministers that quail before the wicked! And woe unto the people, that love to have it so, and who forbear to hear, and refuse to take warning, from the clarion notes of the trumpet, sounded by the faithful watchmen of America, standing on the towers of self-government, built upon the walls of liberty and religion. War has



been subjected to the same ordeal. We have had three wars, and have now been involved in the fourth.

The war of Independence involved the moral right of revolution. The war with England involved the question of war, as a means of settling national disputes. The war with Mexico, involved the question of war for conquest in the acquisition of territory. The present war, involves the right of secession from the Union, and the crimes of high treason and organized rebellion, against the best constitutional government in the world. Each of these wars had its military and its moral aspects, and during its continuance, parties were organized for and against it. The Scriptures abound in examples and instruction on war, and constitute an infallible guide to nations on the subject. And the mere fact that parties differed in reference to its military, or other, aspects, could not excuse the ministry from giving the people the benefit of what God had revealed about war, in its moral and religious aspects. The pulpit of the Revolution met its obligations faithfully, and the aid they rendered the cause of Independence, was felt to be of incalculable value. But as there was a tory party, so, too, were there tory preachers, mostly in the Established Church, and while the descendants of the former are ashamed to own their ancestors, the memory of the latter has perished. Many of the watchmen of Zion kept silence, neither during the war with England, nor during that with Mexico; but declared the whole counsel of God on the subject. And as the present war is the most extensive, dangerous, and dreadful, involving the unity and life of the nation, as well as the principle of republican liberty, in the form of self-government; and as the interests at stake are beyond all calculation; and as the rebellion was the most unjustifiable and wicked; and as the national crisis was the most alarming and distressing; and as the cause of the government is the most just and righteous; the ministers of America, as the moral watchmen of the nation, have had the loudest call ever issued by God, to pour the light of revelation on all the moral aspects presented by the war: on government, as an ordinance of God; on rebellion, as a crime against God; on loyalty, as a Christian duty imposed by God; and on slavery, as an oppression, condemned by God. And as the denominations of our country have given, with one or two insignificant exceptions, a faithful testimony on all these aspects of the great crisis, so, too, have the individual pastors of the great majority of these Churches, given

the most decided, uniform, and undivided support to the constituted authorities of the land, in their efforts to crush the rebellion and save the republic, as the moral watchmen of the nation. In the language of Isaiah, we may say in general, both of the Churches and the watchmen of America: "They see eye to eye."

XII. *If Ministers of the Gospel are the Moral Watchmen of Nations, then none need doubt how they ought to regard the holy admonition of the party politicians, not to descend into the muddy pool of politics.* Unwitted admission! honest confession! Politics, then, under their guardianship, has become a muddy pool, into which no one can descend, without becoming personally soiled. But how are we to account for this transformation of its character? Politics, as defined by Webster, and described in the Bible, is not a muddy pool of impurity—not a Dead Sea of stagnation and death. No, it is a vast inland lake, fed by a thousand rills, flowing from the foundations of humanity and liberty, justice and right, righteousness and truth; upon the surface of whose waters, the sun of revelation shines, forming clouds by the operation of the atmosphere of reason, and pouring genial and recurring showers of peace and happiness, wealth and prosperity, honor and glory, upon all the good people of the land. It is not convulsed by storm; it does not impregnate the atmosphere with political malaria; its waters are refreshing to the thirsty, and its ablutions cleansing to the defiled. And so powerful is its action, upon all the drops of water, impregnated with particles of soil, taken up in their course to its bosom, that it assimilates and purifies them in its embrace.

But how, we ask, with no ordinary emphasis, has American politics become a muddy pool? We answer, by sending out one scouting party after another, around the pure lake, to dam off and turn aside every rill that flowed from the fountains of the Declaration of Independence, the Preamble to the Constitution, the sentiments and example of the fathers of the Revolution, and from the Word of God. And the few drops, that press their way through all obstructions, and nevertheless enter into it, are too small in number and feeble in power, to make any impression upon the impure mass of waters, collected therein. But if this does not fully answer the inquiry propounded, we reply further, that politics has become a muddy pool, not merely by damming off the pure streams that flowed into it, but by employing bold and

reckless political adventurers to scour the land, for the purpose of discovering muddy springs, and directing their unclean waters into it. And what impure fountains have they found! We designate them as follows: God has nothing to do with nations. The Bible is not the moral guide of nations. Ministers have no right to preach to the rulers and subjects of nations. The Church is not the guardian of the morals of nations. Religion has nothing to do with politics. Political questions are not to be decided by moral principles. There is no higher law than the Constitutions. Governments have the right to legalize wrong. Might makes right. One race has no rights which another is bound to respect. Slavery is a divine institution. All is fair in politics. To the victors belong the spoils. Let us do evil that good may come. Our party, right or wrong. Government is an abstraction—its administration is no part of it; and loyalty consists in opposing its constituted authorities, and giving "aid and comfort" to its deadly foes. These fountains have been discovered, and fed, by the rains of personal ambition, partisan strife, and pecuniary interest, their streams have become swollen and carried into the great pool of politics all their filthy deposit. And on the shores of this pool these politicians have lived. They have inhaled its atmosphere, drunk its waters and plunged beneath its surface. And now, coming up out of it, all covered with political and moral filth, they lift up their hands in holy horror, and say, O ye ministers of the gospel; don't come down into the muddy pool of politics! Unnecessary admonition! There is no danger that any one worthy of the name, will ever come near enough to touch its surface with the soles of his feet, much less to descend into its waters. They are bound, however, to reconnoitre its locality, that they may be able to give timely warning to the unwary and unsuspecting, lest ere they know it, they may fall into, and be drowned in, its waters. They ought also to become sufficiently well versed in political chemistry, to analyze the waters of this pool, that they may give a faithful description of it to the nation, in which God has made them his moral watchmen, and so warn them, that they may never touch, taste, nor handle the unclean thing. Well may we adopt the language of Isaiah to Israel, and exclaim: "O my people, they, which lead thee, cause thee to err, and destroy the way of thy paths."

XIII. *If Ministers of the Gospel are the Moral Watchmen of Nations, then those who apply Scripture truths to*

*national affairs, cannot be rightfully censured as political preachers.* Argument is the weapon of truth, conscious of strength; raillery is the weapon of error, conscious of weakness. A railer is one who defames another with opprobrious epithets, and renders his opinions odious, with reproachful language. The politicians, stripped of every argument, have betaken themselves to raillery, and stand out before God and man, branded as revilers of sacred persons, and holy things. ¶ And they are not the first, nor do they stand alone in this unenviable and dishonorable position. Judas, unable to contend with the apostles, made the very name of Christ, a term of reproach, and railed out against his disciples as Christians; the Romish priest called the Reformers Lutherans, in derision, and the English Formalist, reproached the Wesleyans, with being Methodists. The Secessionists, without a single historic truth, or political grievance, fired the Southern heart with treason, and goaded the Southern arm to rebellion, with words and phrases poisoned with raillery, such as, Southern rights, Northern aggression, mock philanthropy, New England fanaticism. And they kept up the war by such additions as, Yankee invaders, Southern independence, Northern subjugation, &c. We need not remind the reader that the same weapons have been resorted to in the North, to awaken sympathy with the rebellion, and to instigate opposition to the efforts of the Government to put it down. And as the political truths, revealed in the Bible, condemn all such conduct as disloyalty, and enjoin upon Christians the duty of sustaining the constituted authorities of government; and as the declaration of these truths, by the ministry of God, exposes the wickedness of such men, and the infidelity and atheism of their sentiments; and as such exposure constitutes a check to their iniquitous designs, and arouses their personal animosity, they rail out against them as political preachers. And is it nothing in the sight of God to be partisan railers against his ministers? Is it nothing for Church members, and even officers, to place themselves under their teachings? Jesus shall teach us the sinfulness of using reproachful epithets: "Whosoever shall say unto his brother Raca, shall be in danger of the judgment; but whosoever shall say unto him: Thou Fool, shall be in danger of hell fire." The apostle James may be heard with profit, in regard to the pernicious effects of a loose tongue, goaded by passion, and unrestrained by truth. "The tongue is a little member, an unruly evil, full of deadly poi-

son. It is a fire, a world of iniquity; it defileth the whole body, setteth on fire the course of nature, and is set on fire of hell." And the apostle Jude holds up a mirror, in the conduct of certain characters, whom he describes, before which many in our day, would find their own likeness reflected: "Beloved I exhort you that you earnestly contend for the faith once delivered to the saints. For there are certain men crept in unawares, turning the grace of God into lasciviousness, filthy dreamers, who defile the flesh, despise dominion and speak evil of dignities. Yet Michael the archangel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not; but what they know naturally as brute beasts, in those things they corrupt themselves. These are spots in your feasts of charity, clouds without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved, the blackness of darkness forever."

XIV. *If Ministers of the Gospel are the Moral Watchmen of Nations, then those who declare the whole counsel of God to nations, cannot be justly charged with meddling improperly with politics.* An intermeddler is one who thrusts himself into matters which do not pertain to him, or which do not pertain to his business. Can this charge be sustained against the ministers of our country? The truth is, that, instead of being too officious in intermeddling with political matters, they have too long, and too generally, been too abstemious. Until this rebellion broke out, the rule among them was, either to keep hands off entirely, or else so to touch national questions as not to expose any cherished evil, or rebuke any public evil-doers. The exceptions were those who would not down at the bidding of the politicians, and who declared the whole counsel of God to the people in defiance of them. And as God has scourged the nation for its crimes, so, too, has he rebuked the ministry, for conniving at their commission. And under this new spring given to conscience, the ministry have become generally aroused to greater vigilance and fidelity as the moral watchmen of the nation. But those who have gone farthest in declaring God's truth, have not yet fully met their obligations, and the great majority of ministers, still come far short of their duty.

The Slave States have had a code of laws on their statutes, infamous in their nature and barbarous in their punishment. Arkansas, and some other States, passed laws, forcibly expelling the African from their borders, on pain of being seized and sold into hopeless bondage. Maryland, and other States, enacted statutes, forbidding the emancipation or slaves. Illinois and Indiana decreed, that no colored person should be permitted to enter or dwell in their respective territories. The Government of the United States obligated itself to return fugitive slaves. Now we simply ask how all this agrees, we will not say, with the Declaration of Independence, and several articles of the Constitution, but with certain statutes enacted by God, against man-stealing, against oppressing a stranger, and against returning a fugitive, to his master? How does such cruelty to man, agree with the divine statute: "Thou shalt love thy neighbor as thyself, and: "Ye shall have one manner of law, as well for the stranger as for one of your own country?" Now, has the ministry of these States, sections, and of the whole country, given timely and faithful warning, by so applying the Scriptures to these constitutions and laws as to correct the sentiment which enacted them, rebuke the guilt of their continued execution, and demand their immediate repeal? We know that, as a general rule, they have not. But in so far as this has been otherwise, who dare say that those who did their duty in the manner just stated, were intermeddlers with matters which did not pertain to their profession?

Again: Paul declares that all Scripture is given by inspiration of God, and is profitable for doctrine, correction, reproof, and instruction in righteousness. Jesus authorized his apostles to teach the people to observe all things whatsoever he had commanded them. From these passages it is indisputably clear, that if men originate erroneous sentiments on any subject, that it is the bounden duty of the ministry to correct them, by declaring the true sentiments of God, revealed in the Bible, upon that subject. And if man, in any relation of life, acts in direct violation of the law of God, his ministers are under the most solemn obligations to administer unto them the rebukes of Scripture. Now the Scriptures declare that men can have no power to govern except it be given them by God; that government is an ordinance of God; that its rulers are the ministers of God; that those in authority shall study the law of God; that they must be just men, speaking truth, loving mercy, and eschewing ambition

and covetousness; that they must rule in the fear of God, enact righteous laws, declare just judgments, become a terror to evil-doers, execute vengeance upon those who, as traitors and rebels, resist the powers that be;" and that they thus become the ministers of God, for good, unto the people. And in order that government may answer its end, and rulers be able to become fathers of nations, and a blessing to the people, God enjoins upon citizens the duty of acknowledging government as a divine institution, submitting to its ordinances as a divine appointment, and supporting its constituted authorities, as a Christian duty. Render to Cæsar the things that are Cæsar's. Honor the king. Thou shalt not speak evil of the ruler of thy people. Submit yourselves to every ordinance of man, for the Lord's sake, whether to the king, as supreme, or governors, for such is the will of God. Render therefore unto all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. I exhort, that first of all supplications, prayers, intercession and giving of thanks, be made for all men; for kings, and for all that are in authority, that we may live a quiet and peaceable life, in all godliness and honesty, for this is good and acceptable in the sight of God and our Saviour. Put them in mind, to be subject to principalities and powers, to obey magistrates, and to be ready to every good work." Now, we ask, why these truths were recorded in the Scriptures? Was it not to correct erroneous, and to inculcate right, sentiments, as well as to rebuke political unrighteousness, in national affairs? And can this end be attained unless the ministers of God declare them, whether men will hear or forbear? And when they do so, is it not impious presumption, for any set of men, to rise up and to attempt to intimidate them, by raising a hue and cry against them, as clerical intermeddlers in politics?

Further: the Scriptures declare, "Righteousness exalteth a nation, and sin is a reproach to any people; that the nation and people that forget God shall be destroyed; that when his judgments are in the earth the inhabitants of the world learn righteousness." They also contain examples of pious and of wicked rulers; of loyal and disloyal subjects; of rebellion against, and a faithful support of, government; of confederacies to overthrow, and of alliances to maintain the nationality of Israel; of national oppression and its curse, and of national freedom and its blessings; of political judgments and their curses, and of political prosperity and



its sources; of national degeneracy and ruin, and of national righteousness and progress. And now it is expressly declared that these ensamples have been recorded for our learning—the evil ones as beacons of warning—the good ones as admonitions for imitation. How then can the ministers of God, who thus use them, be called intermeddlers in other men's matters. Could they not rather turn this charge, like the elephants of Pyrrhus, against those who make it, and sustain it beyond contradiction? Have they not intermeddled with religious matters? Did not J. C. Breckinridge write a book defending slavery as a divine institution? Did not J. C. Calhoun discuss the moral aspects of slavery, and decide it to be right? Did not Amos Kendall enter the lists of biblical controversialists, perverting the New Testament directions, addressed to masters and servants, into a right natural relation, established by God, instead of a violent unnatural one, imposed by man? Did not the pro-slavery politicians circulate Bishop Hopkins' Bible View of Slavery, as a campaign document? Have not the editors of party sheets introduced into their columns everything, ever invented by the wickedness of man, in favor of human slavery? And have they not had the audacity of taking up the action of the Churches of Christ, testifying in favor of the Government and encouraging its administration, and condemning the rebellion and slavery its cause, railing out against it, and charging its authors with improper intermeddling? They, thus, intermeddle with questions, for the solution of which they are unqualified. They enter the sphere of morals and religion, in which, as interpreters, they have no business. They wrest the Scriptures to their own, and the destruction of their disciples, and yet endeavor to prevent their perversions of the word of God, from being exposed. They are, accordingly, blind leaders of the blind. They inculcate a partisanship which is incompatible with Christian patriotism; they awaken and encourage a captious opposition to the Government, which, according to the very letter of the Constitution, involves treason to the state; and they thus inoculate professors of religions, with sentiments, and goad them to practices, which are at war with Christianity itself, and involve them in the guilt of covenant-breakers, in the sight of both God and man.

*XV. If Ministers of the Gospel are the Moral Watchmen of Nations, then, finally, the groundlessness and folly*

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of an observation, repeated proverbially, by multitudes of men, in this and other countries, clearly appears, viz: that "*Religion has nothing to do with politics.*" This proverb involves both Atheism and Infidelity. It is Atheistic, because it excludes God from the sphere of government, and releases nations from their responsibilities to him; it is Infidel, because it discards the teachings of the Bible in political affairs, and introduces a reign of moral anarchy into the state, under which every government can act as it pleases, and every ruler and citizen do as it seemeth right in his own eyes. And although we have mentioned it last, it might have been placed first, inasmuch as all the other positions taken, and which we are endeavoring to prove untenable, grow out of, and are involved in, this. But as we have stated it in the language of Dr. Dwight, we propose permitting him to reply to it. He was President of Yale College, and one, if not the first, among American theologians. On introducing the discussion of the duty of Rulers and Subjects, he says: "I never preached what is commonly called a political sermon, on the Sabbath, in my life, and I shall not begin now; although to preach such sermons, is unquestionably the right, and, in certain cases, as unquestionably the duty, of every minister of the gospel. All that I shall attempt to perform, is, to exhibit some of the principles and duties which pertain to government, as a branch of moral science. The knowledge of these is indispensably necessary to every man who wishes to discharge either the duties of a ruler or those of a subject." And after having enforced the duties of rulers to their subjects, and of subjects to their rulers, as enjoined in the holy Scriptures, by the God of government, he closes the discussion by a refutation of the truth, and an exposure of the falsity of the common proverb that: "*Religion has nothing to do with politics.*" "These discourses, summarily as the subjects of them have been considered, prove beyond all reasonable debate, that the whole vindicable conduct of rulers towards their subjects, and of subjects towards their rulers, is nothing but a mere collection of duties, objects of moral obligation, required by God, and indispensably owed to him by men. The Christian religion, therefore, the rule of all duty, and involving all moral obligation, is so far from having nothing to do with this subject, that it is inseparably interwoven into every part of it. Accordingly, the Bible regulates, and were it not sinfully prevented from its proper influence, would exactly and entire control

all the political doctrines and actions of men. It is, indeed, as easy and as common, to deny truth, and to refuse to perform our duty, to disobey God, and injure men, in political concerns, as in any other. In truth, there has been no field of iniquity, more extensive than this; none in which more enormous crimes, or more terrible sufferings have existed. All these crimes and sufferings have sprung from the ignorance, or the disobedience of the Scriptures. Were *they* allowed to govern the political conduct of mankind; both the crimes and the sufferings would vanish; every duty both of rulers and subjects would be performed; and every interest would be completely secured. In what manner the doctrine, against which I am contending, ever came to be received by any man, who was not peculiarly weak or wicked, I am at a loss to determine. It would seem, that even the careless and gross examination of the most heedless reflector, must have evinced both its folly and its falsehood. A dream is not more unfounded: the decisions of phrenzy are not more wild. To villains in power, or in pursuit of power, office, or public plunder, it is undoubtedly a most convenient doctrine; as it will quiet the reproaches of conscience, where conscience has not ceased to reproach, and throw the gate, which opens to every crime and selfish gratification, from its hinges. To subjects, to a state, to a nation, it is literally fatal. The people which have adopted it, may be certainly pronounced to have bidden a final adieu to its peace and its happiness, its virtue and its safety."

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#### ARTICLE V.

"KNOW THYSELF:" PERSONALLY AND NATIONALLY CONSIDERED.\*

By HON. EDWARD MCPHERSON, A. M., Gettysburg, Pa.

TO THINK is the crowning glory of life. TO KNOW is the sweetest fascination of life. TO DO is the ever-freshening brilliancy of life. And TO THINK, TO KNOW, AND TO DO, are the fulness, completeness, and grandeur of life.

\*This was prepared and delivered as an Address to the Students of Dickinson College, June, 24, 1863.

Each has its appropriate sphere and functions. That of all combined is the whole sweep of humanity, comprehending at once the sources of individual growth and of social progress. To THINK expands man's intellect—the most subtle, most powerful, and most God-like of all created things. To KNOW delights his craving nature, resolves perplexing doubts and mysteries, and makes life a charm and triumph. To DO actualizes thought and embodies knowledge, and launches them into the rushing current of life, to mould and be moulded, to impress and be impressed, to fashion and be fashioned—ever evolving, ever living, ever reproducing in the infinite variety of human activities. Thus, the great problem of the day still is, as always, *how* to think and know and do. In this, is enwrapped every earthly interest, and prospect, and hope.

It has been ignorantly supposed that the powers involved in this trinity of activities, are antagonistic and destructive. Instead, they are coöperative and harmoniously constructive. The world has been best when it has thought most, happiest when it has known most, and purest and brightest when it has done most. The path of life and light, is that of keen activity, of ardent zeal, and sharp attrition. So far from being strangers and enemies, thought is the elder brother of knowledge, and action the faithful minister of both—being the eyes by which they see, the ears by which they hear, and the hands by which they move. The results of these joint agents are history, with its exhaustless detail and its majestic unity; its individual simplicity, and its combined mystery; its complicated problems, and brilliant contrasts, and marvellous vastness—before which, as it stretches from the dim dawn of all things down through all the ages to the mighty present, effulgent and magnificent, the human mind, imperfectly comprehending, must bow in reverent admiration. The presence of the Unknown and Unfathomable has consciously oppressed man always. He has heroically struggled for relief; but relief has not come, for every doubt cannot be solved, every concealment cannot be laid bare, all truth cannot be grasped. Yet vast progress has been made. And to *Thales*, is due the credit of, many centuries ago, striking the key-note in this grand symphony of progress and achievement, when he uttered the sharp, pungent invocation "*Know Thyself*"—at once affirming a momentous duty and inspiring to necessary effort. This simple dual-worded phrase has survived the

wreck of centuries, and its supposed author has been preserved by it to fame. It contains within itself elements of lasting life, for it is personal in its appeal, universal in its application, and unbounded in its capability for usefulness. Its keen brevity of expression fitly adapts its searching thoroughness and its broad comprehensiveness. As an utterance it is simple yet profound, wise and imperishable. I think it can be considered with profit in its *personal and national relations*; and to this I invite you.

It is many-sided, but in its narrowest significance has value.

Historically considered, it is a type of its origin, and symbolizes the philosophy which preceded Christianity. It announces as the end and crown of all things, and enforces, as the over-shadowing duty of man, a knowledge of himself. There it stops. Beyond this, if human conception ever glimmeringly went, human realization proceeded not. In this gloom, human genius was enshrouded, until a greater than man appeared, to teach him his nature, his duties, and his destiny. The ancient mind wholly failed to penetrate the physical world, obscurely apprehended the moral, and knew not of the spiritual. At times, a towering genius, in splendid speculation, swept over the then known, and soared aloft as though with strength sufficient to bathe itself in the effulgent radiance of the Great First Cause; but his sparkling eye grew dim, his heart sick, and his soul agonized, as in discomfort and defeat—exhausted by the superhuman effort—he confessed himself unable to measure Infinity. Consciously incompetent, philosophy rang out the melancholy cry, *Know Thyself*, which exactly indicated itself—on the one hand nobly craving knowledge, on the other compulsorily making self its unworthy and absorbing object. Such is the sum of human philosophy. Need I enlarge upon its weakness, its insufficiency, its total inadequacy to the great ends of life? Need I compare it, in its hopelessness, with the vistas opened by revelation—the dignity with which that has clothed him, the glory with which it has encircled him, the wealth with which it has enriched him, the peaceful paths through which it has led him, the pure pleasures it has given him, and the eternal happiness with which it has crowned him—lightening his every burthen, heightening his every joy, and tinging his every pursuit, occupation, and effort, with the brightness of the promised enjoyments of heaven? Such is the sum of Christian philosophy—a glowing gift, whose countless bless-

ings are refreshing the whole surface of society, and covering it with the choicest fruits of justice, and goodness, and truth!

But in the sense in which the phrase is generally taken, it deserves attention as involving fundamental duty of highest consequence, both personal and public.

The practice will develop, to one's own perception, *the defects in his character*—thus at once indicating the path of prudence, stimulating to needed measures of correction and improvement, and contributing to the growth and completeness of his powers. Obviously, it cannot foster conceit, which is never less than a blemish, often more than a reproach, and sometimes only less than a crime. Reversely, it must tend to repress that form of self-love which leads us to exaggerate our good qualities and underrate our bad ones—which persuades that we are strong wherein we are weak, that we are safe when in danger, and on the point of success when in the very hour of overthrow; which impels to effort we cannot sustain, to enterprises we cannot accomplish, to positions we cannot fill; which blinds to defects within, and difficulties without us, allures to inevitable failure, and leads down to the dark valley of humiliation and shame. Usually, men fail because they incorrectly estimate their powers, and such naturally select unfit times, employ unwise methods, adopt defective plans, and select unsuitable agents. Morally, the importance of a knowledge of the weaknesses in one's character cannot be overstated. It is a shield more secure than brass, more impenetrable than steel, more precious than gold—guarding against the tempter, who, in aptest guise, assailing where weakest, glides in and possesses his victim—undone, because not knowing and not caring. Humanly speaking, no guard against the seductive suggestions of vice is so effective as the careful and constant habit of rigid self-scrutiny, which probes the secret feelings of the heart, remorselessly root out its deceitfulness, and patiently builds firm buttresses to protect the citadel of life.

Besides, self-knowledge *serves to show the strong points in character*, and thus indicates one's range of capability, the proper line of effort, and the securest path of duty. Hence, it leads to results most directly, economizes labor, and is a controlling element in successful action. There is a tendency in every one, to a central point, toward which his faculties converge, around which his energies closely cling, to which his efforts gushingly go forth, and from which springs the

inspiration which assures the highest achievements. Ordinarily, the man of mark is he who has discerned this gathering-point of his faculties, has directed his labor to its invigoration, and thus firmly grasps, and boldly wields, all his powers—clearly, or even brilliantly marking his path of progress. Ordinarily, the man who fails in life, is he who cannot, or will not, understand his tastes, his tendencies and his individuality; who, fitted for one pursuit, ignorantly or wilfully, follows its opposite; who perpetually struggles in the vain effort to force the currents of his nature into other channels than those created with it; and who, ever-warring with his instincts, his inclinations, and his adaptations, lives fruitlessly, and dies unknown, unhonored, and unsung. Society abounds with clogs—men who have never learned what they are fitted to do and are, all the while, trying to do what was intended for others; who have, no doubt, a call but have mistaken it and, hence, lead marred, imperfect and incomplete lives; who lack sympathy with their occupation, and, hence, are half-hearted in labor and wholly unproductive in results; who pass a life-time without developing the powers actually possessed, and doubly burthen society in that they accomplish nothing themselves, and are always in the way of others. What citizen—for illustration—does not know pettifoggers among lawyers, quacks among physicians, demagogues among statesmen, and pretenders among all classes? Of such, are the nuisances of society—made such either by defects of judgment, or perversions of conscience—whose pestiferous mission is to embroil and trouble their clients, experiment upon and kill their patients, mislead and destroy their partisans or victims, and whose existence is an annoyance, an affliction and a curse. In the higher grades of cultivation, this evil is most aggravated, and is chiefly the result of an absurd, unmanly, and un-American pride, which affects to despise pursuits not strictly professional, and, disdaining occupations often ancestral, drive to ignoble failure in the professions, men who would be useful as machinists, or farmers, or merchants—and this, too, in the face of the admitted fact, that to no class is public gratitude more cheerfully awarded than those non-professional men whose sharp sagacity, close observation and tireless patience have investigated pondered and solved the great physical problems of the universe, have revealed the inner beauties of creation, have found and mapped the inexorable laws which govern motion and regulate the life of every living thing, and have analyzed



and mastered the master-powers of earth, and turned them from instruments of desolation, or mere miracles of beauty, into workmen to promote the comfort, exalt the gifts, and increase the happiness of man. The immortal men are no less Fulton, and Arkwright, and Ericsson, than Coke, and Harvey, and Story. Sturdy robustness of faculties is the basis of all power, and in strong common sense finds its fittest and soundest exponent; and as this, with the will to be useful, constitutes the valuable man of active life, every one should realize that his imperative duty is fidelity to his distinctive individuality and the adaptations of his faculties—remembering that the keen sagacity of the people will not be long deceived by efforts to appear to be what he is not; that no guise will conceal defects which presumption makes only the more apparent, and that honor and success will be sooner won if he be true to the calls of his better self, obey the suggestions of duty and calmly await results, than by pretentious assumptions he cannot sustain, by unprincipled devices which are sure to betray, and by fitful impatience at the slowness of the growth of popular respect and confidence. Success in life's race, lies not in an ignorant adoption—for pretention's sake, or pride's—of unsuited occupation, but, in an intelligent adoption and hearty pursuit of that which is most harmonious with one's powers, most consonant with his tastes, and most suited to his abilities—a choice which would place the right man in the right place—at once the greatest rarity and the greatest blessing; for, were this general, how spotless would be the pulpit, how wise legislation, how just administration, how elevated statemanship, how enlightened justice, how secure the rights of the citizen, how prolonged his life, how honest trade, how prosperous labor, how rewarded skill, how pure politics, how high-toned national intercourse, how safe the public peace, and how actual and sincere the brotherhood of peoples! If you can, picture all this realized, and then measure the transcendent importance of the simple but grand injunction: *Know Thyself*, with the equally important corollary, *Be true thereto*.

Besides all this, to know ourselves tends to *promote the symmetrical development of character*. This it is which marks the perfect man—social, moral, and intellectual. To know one's self involves, measurably, a knowledge of others, and thus fits him for the inevitable contests of life; and, absolutely, an accurate estimate of his duties to others. This, insensibly, teaches the duties others owe to him, and a con-

ception of both covers all his social relations and life. He who faithfully performs these personal duties, develops his social nature most fully and harmoniously, and becomes the best citizen. He who comprehends the elements of his moral life, distinguishing between those of his higher nature struggling to lift him upward, and those of his lower nature hastening to drag him downward—who knows the dangers which beset him and which threaten his moral health and life—who realizes in what respects he influences others, and in what others consciously influence him—and who strives to strengthen his purer qualities, guard against evil tendencies, and create and extend a circle of beneficence, grows up, by the grace of God, a pure-minded and large-hearted man, too firmly poised to be overthrown by temptation, too securely planted to be shaken by the storms of passion, and to whom, as to the deep-rooted oak, sweeping winds and prostrating storms serve but as proofs of steadfastness, and tests of genuine root and growth, and full, strong life. He who has measured his intellectual organization in its proportions—who understands wherein it is weak, needing culture, and wherein strong, needing curbing; who has learned in what directions his faculties most happily blend and most efficiently act, and what is the range of capability, within which everything is possible, and without which everything is unattainable—who, surveyor-like, has marked the conformation of his powers, and set their metes and bounds, such an one may be considered as having fairly begun his life-work, and as giving good promise of worthily wrestling with life's great duties, and proudly wearing the honors of life's great victories.

A symmetrically developed character is the noblest and completest form of humanity—challenging from persons, communities and States, confidence, deference and reverence. It fits every condition, and is adapted to every situation in life, dignifying all. It shines in the domestic circle with a soft and steady lustre—making home, with its affectionate enjoyments, the sweetest place in all the earth. It is admirable in every public relation—meeting the wants of every occasion, and supplying, from its own resources, the demands of every emergency. Conspicuous in the ordinary duties of society, and the ordinary business of life, it is grandly so in those momentous periods when the foundations of all things are shaken, when States are convulsively born amid the

throes of revolution, and when great principles, baptized with blood and tried as with fire, are transmuted, by the alchemy of public justice, into glowing pillars for fair fabrics of freedom. Then it is, while tyrants are fleeing, and the guilty are cowering, and the innocent are suffering, and chaos is rioting, that the completely developed man, resolute in purpose, inflexible in will, clear in judgment, and fearless in action—riding the storm, soothing the elements of disturbance, and evoking the spirit of order—intelligently and permanently organizes society, constructs government, and establishes peace. Such men live in history, mark epochs, settle principles, direct civilization, and, in the highest sense, are benefactors.

If such achievement be supposed impracticable, let us remember that the lack of symmetrically-developed character, is more of art than nature, that many of the diversities of character are simply distortions of faculties, and that where—of men similarly endowed—most are seen to fall short of a standard found not to be unattainable, the fault is proved to be less with nature than ourselves. And if most men are one-sided, many men are one-idea-ed, and few men are many-sided and many-idea-ed; and if some men have, but most have not, the simple power to see clearly and truly, and only, what is to be seen, or to reason correctly of that which is about them and before them—let us, with shame and confusion, acknowledge the imperfection of our education, the inadequacy of our training, and the shortcomings of our self-scrutiny and discipline. Until men Know themselves, and Be true to themselves, the plague-spots of vice and crime will mar the peace, and defile the surface of society.

I have thus far considered the injunction, *Know Thyself*, chiefly as concerning men in their social relations. But it has a more extensive application, and bears, in an important sense, upon his character as a citizen—a political entity—with duties and responsibilities, which he neither should, nor can, evade or disregard. The training which opens man to a conception of mutual duties, teaches him his rights, defining them clearly and strongly, and inspires that just self-respect, which is a necessary bond of enlightened society and the very pabulum of liberty; for alone upon this basis of personal intelligence, independence and justice, can associated freedom be secured and perpetuated. All history—which embodies the highest philosophy, because it is the summation of all activities—proves that men, ignorant of their natural

rights, crushed in spirit, lacking self-respect, nerveless and inert, easily become, and long remain, slaves; and that men, roused to a recognition of their manhood, resolute in spirit, possessing self-respect, buoyant and brave, rarely become, and never long remain, subject to arbitrary power. Of such are the van-guard of the army of freedom, whose mission is everywhere to break the fetters of the bondsmen, to strike down the pretensions of the despot, and emancipate the race from the thralldom of ignorance, superstition, cruelty, and vice.

But the injunction has as great public as private value, and is equally binding upon the whole American people. Individuality is as marked among peoples, as among persons. Some are effeminate, vicious and negative, and contentedly accept inherited inertness—others, hardy, virtuous and positive, welcome, prove and apply new truths by which their power expands, and their life rises. Some constantly narrow the scope of their activity, ever dwarfing, ever sinking—others proudly extend the sweep of their influence, ever achieving, ever gathering for new achievements. Some are cultivated and refined to the point of weakness, pursuing peace regardless of safety, and hence inviting aggression and overthrow—others, defiant and war-like, have become a scourge, making their very name a terror. Races now, as before, "constitute the unities by which humanity is propagated and politically progressed." Indeed, now, more than ever before, they are the pivotal points on which civilization turns and the mighty interests of humanity hang dependent. A nation, ignorant of its elements, its history, qualities, position and duties, is as little likely to win the honors which flow from national vitality, as a paralytic would have been to win a prize at the Olympic games. National self-appreciation is a paramount necessity of this age, and, in an eminent degree, of the American race—whose existence is one of the momentous facts of history—having deeply tinged the past history of the world, and promising materially to mould it in the future. It has a commanding historical position, in this busiest of the centuries, when human activity is widest-sweeping, highest-reaching, and deepest-sounding, and when on every side, and in every land, elements of discontent are testing all systems, and seeking those which best secure personal freedom and national glory. It has a peculiar political position, in being the first extensive application of principles unacceptable to dynasties, because penetrated with the spirit of

individual independence. Its geographical position places within itself the gateways to Europe and Asia, kissing the waters which bear the teeming commerce of both continents. It has a vast area for its development, and possesses, in readiest form, every constituent of power, and, in fittest condition, every element of progress. Restless, all-daring, and highly vitalized; powerful in numbers, proud in spirit, firm in purpose, dashing in action, and inflexible in will, yet calm, self-reliant, prudent, and patient, this marvellously active people, mysteriously moulded, beautifully fashioned, and loftily inspired, was born to greatness, and its pathway, now strewn with brothers' blood, will yet be up to the commanding position of all the earth—claiming all its rights, and doing all its duties. I need not stop to discuss the one or indicate the other, for the former have already been recorded by iron hands, in characters of blood, upon the eternal tablets, while the latter, springing spontaneously from the nation's conscience, have been, and will be, in their fulfilment, her most brilliant record.

Its first and greatest need, however, is unity—the unity which came to it as a rich legacy from out the trials and glories of the Revolution; in which the nation has strengthened and prospered and spread, until its limits have enclosed an empire of unsurpassed magnificence; and for which it is now writhing in mortal conflict—a unity which shall secure not merely the oneness of its geography, with its vastly-extended valleys and long-stretching mountains, its deep rivers and indenting bays, its all-bosoming Gulf and its coronal of Lakes; with its boundless productions—the wealth of every climate—all made interchangeable, readily and cheaply, by those grand water-ways which, vein-like, carry life to every member, and those wondrous iron-ways which, reducing their boundaries to a span, have, by the magic of close communication, blended all provincial peculiarities into a distinctive type of national manhood and left the nation without line of division—nature and art thus combining to mark the spot as the home of one people and the seat of one government. Nor yet is it a unity which shall merely represent oneness of institutions, for this sympathy, though deep and powerful, and though themselves be broad and generous in basis, humane and tolerant in spirit, and pervaded with strength; though founded in justice, inspired by liberty, and dedicated to the highest humanity, would wholly fail to secure the public peace from the disturbances which would inevitably ensue

upon the rivalries of interest and the jealousies of ambition. Nor is it yet a unity which shall merely represent oneness of language, or freeness of trade, or any other external and separable thing; but it is a unity which shall gather up and bind into compactness, and vigor, and power, every element of life; which, higher than geographic, or institutional, or lingual, or commercial sympathies, shall give to the whole American people an unchangeable national destiny, and an immortal national life—thereby expressing, in outward forms, the teeming thoughts which underlie our national existence, and concentrating and intensifying the aspirations which well up from our conscious nation's heart—a unity which the broken provinces of Italy once lost, but never forgot, and which, in their new life, they have again won and will long preserve, and the longing for which is even now thrilling the great heart of Germany, in their cheerful march to battle and the grave. *This unity we shall never lose.* Whoever is insensible to it, or indifferent to it, or would ever yield it, is an enemy to himself, a foe to his community, a coward and a traitor. They who have foully conspired for the division and dissolution of the Union, in the interest of an aristocracy which has been aggressive, domineering, insulting and defiant, deserve our detestation, and will have, to the bitter end, our firm and faithful and fearless resistance. Those noble men who have rushed to arms, to prevent the carving of this magnificent empire into hostile confederacies, which would soon become petty principalities; and to spare this continent the repetition of the intrigues, and conflicts, and crimes which have saddened the history, and overthrown the liberties of Europe, are struggling for cherished traditional policy, for self-protection and self-existence, for all the dear associations which cling to the secured and glorious past, all the prized enjoyments which fill the sublime present, and all the bright anticipations which gild the opening and beckoning future.

The struggle goes on. Rebellion rallies for its last expiring effort. The nation, grandly calm, intent, and self-poised, rises in heroism; and, surveying this surging sea of blood, will decree, *is decreeing*, that the guilty cause shall disappear with the guilty agents, and that the field of victory shall also be the field of liberty. This dark cloud will burst and pass away, and the nation's life will move majestically on. Every element of disturbance will be removed, and we will be, not only not divided, but more indissolubly bound. The American people—appreciating its history and understanding

its mission—*knowing itself*—will live to secure all of its rights on this continent, to stretch its succoring arms to the dismal shores of despotism, and, all-conqueringly, to proclaim and establish the inherent and inalienable rights of man, of which it has been the happiest illustration, and will be the ever-faithful defender.

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## ARTICLE VI.

## ABRAHAM LINCOLN.

No apology seems necessary for the introduction of the present subject, although its incidents have been often told, into the pages of the *Quarterly*. When so painful a calamity, as the death of the Chief Magistrate of the Union, has fallen upon the land, and under circumstances so sad, it is proper that the press of the country, without exception, should give expression to its appreciation of intellectual and moral worth, and its participation in the deep and spontaneous outburst of sorrow, occasioned by an event which has clothed the nation in mourning and filled the civilized world with grief. The Rebellion, unparalleled in atrocity, culminated in the death of the honored and revered President of the United States, the friend of his country and the benefactor of his race, stricken down while in the conscientious discharge of his public duties, in the highest civil trust imposed upon him by the people, with armor on, in the full maturity of his powers. Neither the office with which he was invested, nor the estimable character which he possessed, could shield him from the assaults of death, the relentless, murderous attack of the assassin. It is difficult to realize, that one so pure, so kind, so noble and so useful has terminated his career, yet his work was evidently accomplished, his mission on earth, fulfilled. But never in the history of the world, has an act been perpetrated which so moved the people, sent such a pang into the nation's heart. No death ever produced a sensation so profound, and so general. As the dreadful tidings flashed over the telegraphic wires, and vibrated through the length and breadth of the land, never was the country more convulsed, the national emotion more intense.



It brought sorrow to the hearts of more than twenty millions of freemen. It was a day of the deepest gloom. Business is suspended, trade pauses, public buildings and private dwellings are closed, the streets darkened; flags are flying at half-mast, and funeral emblems are everywhere displayed. Anguish and terror are depicted in every countenance, strong men clasp one another's hands in silence, or bury their heads and weep. Men of all political parties and shades of opinions, representatives of all religious creeds, Jew and Gentile, Catholic and Protestant, all classes, the lowliest as well as the highest, every cottage, hamlet and city mourn with an unaffected and sacred grief. The calm, subdued, solemn feeling, the sadness in the manner and voice, never before witnessed, proclaim that a prince and a great man has fallen in Israel. No tribute could be more pathetic, or more suggestive of his character, of the love which he inspired, and the influence he exerted.

*"Multis ille bonis flebilis occidit."*

It is right and proper to manifest our grief under the severe and afflictive bereavement, to gather around the tomb and to unite in the sad obsequies, to honor the memory and cherish the virtues of him who was so devoted to the cause of freedom and the progress of mankind, whose name and principles will endure as long as the republic continues and the world endures.

Abraham Lincoln was born, February 12th, 1809, fifty-six years ago, in Hardin County, Kentucky. His ancestors were of English extraction, from the State of Pennsylvania, and members of the Society of Friends. When only seven years of age, he removed with his parents to Indiana, then an almost uninhabited territory, where in his new home he devoted the next ten years of his life to manual labor on the farm, in helping to clear away the heavy timber and in cultivating the soil. His character was formed and developed by associations with the pioneers of a western wilderness, with those who encountered the difficulties, struggles and privations of settling a new country. The child of poverty and toil, the only school education which he ever received, was that which he enjoyed, at intervals, during this period, amounting in the aggregate, to less than a year. Deprived of the advantages of liberal culture, his leisure hours were devoted to the acquisition of knowledge and the improvement of his mental faculties. In his cabin home, by the hearth-

stone he would sit until long after midnight, diligently studying those elementary works which exercised so much influence in determining his future greatness. He read few books, but these he thoroughly mastered. *Æsop's Fables*, *Weems' Life of Washington*, a *Life of Henry Clay*, and *Bunyan's Pilgrim's Progress* were his favorite authors. No misfortune of birth, no difficulties in life, could repress his eager desires in the pursuit of knowledge. Industry, energy and perseverance, a firm reliance and a steadfast faith, supplied the defects of an imperfect education in early life, and compensated for all the disadvantages which environed his path, furnishing a practical illustration of the workings of our free institutions in opening the avenues of success from the most humble position in private life to the most exalted place of honor and trust. In 1830, he removed with his father to Illinois, where he assisted in the erection of a log cabin for the family, and in enclosing a rail fence around the grounds. In the following year he was employed as one of the hands in navigating a common flat-boat down the Mississippi river to New Orleans, and, on his return, occupied a position as clerk in a store and mill. But his labors in this capacity were abruptly terminated by the breaking out of the Black-Hawk war, in 1832, when he offered his services to repel the Indian invasion on the Western borders of the State, and for three months, was captain of a volunteer company. On the conclusion of the war, he was selected as a candidate for the State Legislature, and, although he was defeated, as he expected, the opposite party being greatly in the ascendancy, his own immediate district gave him two hundred and seventy-seven votes out of two hundred and eighty-four that were cast, a very decided proof of the high estimation in which he was held by his neighbors. He is now appointed Post-master, and having leisure for reading, commences the study of law, to which he devotes himself with the greatest assiduity. About this time, also, he performed the duties of County Surveyor, and became generally and favorably known for his good practical sense and ability in argumentative debate. In 1834 he was chosen a member of the legislature by the highest vote given for any candidate in the State, to which position he was re-elected for three additional terms, embracing a period of eight years. In the meantime he had removed to the Capital of the State where he rapidly rose to eminence, and acquired a high reputation in his profession. He was distinguished for his clear,

vigorous and earnest presentation of the truth, and his great fairness and strict integrity as a lawyer. In 1846, at the age of 37 he was elected a representative to Congress, the duties of which he discharged with fidelity and usefulness, with a scrupulous devotion to the public interests, an inflexible adherence to principle, and a generous, intelligent sympathy with all measures designed to promote the common good, among which may be mentioned his efforts to secure, on a Constitutional basis, in the District of Columbia, the abolition of slavery, a system which he asserted was founded in injustice and bad policy. On the expiration of his Congressional term he retired to private life, and applied himself earnestly to the duties of his profession, till the repeal of the Missouri Compromise again called him into the political field. He was immediately acknowledged as a prominent leader, and in 1858 unanimously nominated, as the candidate of his party for the United States Senate, in opposition to Judge Douglas, with whom he thoroughly canvassed the State, the discussion being conducted on both sides with great ability and courtesy, and exciting the most profound interest throughout the Union. The result of this political contest was, that although Mr. Lincoln received a popular majority of four thousand votes, Mr. Douglas, by the joint ballot of the legislature, secured the appointment.

In 1860, at the Republican National Convention, assembled in Chicago, Mr. Lincoln was nominated for the Presidency, which nomination, the following November, was ratified by the people; on the 4th of March, 1861, he was inducted into office, and at once entered upon the discharge of his arduous and responsible duties. After four years of faithful service, he was re-elected President of the United States by an almost unparalleled electoral majority, a most signal and emphatic approval of his administration by the people. He had just been inaugurated for his second term, and the loyal country was rejoicing in the brilliant victories which were everywhere crowning our arms, and in the speedy and complete overthrow of the Rebellion, when he was smitten down, in a moment, by the foul hand of a cowardly assassin, in a public assembly, in the city of Washington, April 14th 1865, a martyr to the cause of human liberty and constitutional government. But

———"They never fall who die

In a great cause. Though years

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Elapse and others share as dark a doom,  
They but augment the deep and sweeping thoughts  
Which overpower all others, and conduct  
The world, at last, to freedom."

With this brief outline of Mr. Lincoln's life we are naturally led to inquire what estimate is to be placed upon his services as President of the United States. No man in the history of the nation ever had greater responsibilities imposed upon him, no public man ever sustained them with greater ability and success. He assumed the duties of his office amid unprecedented difficulties and trials, when the whole country was in confusion and peril; organized treason was defiant, States were in open rebellion, and the efforts of the Government seemed paralyzed. Fraud and corruption had entered the high places, political profligacy was impairing public morals, our national principles were assailed and the Constitution unscrupulously rejected. The foundations were shaking, authority was ignored, and the infection was spreading. A want of confidence in the stability of our free institutions began to prevail, and even good, patriotic men doubted whether we actually had a country or not. The Government vacillated, and the people were without hope. After four years of unrelenting toil, the deepest anxiety and the most ardent devotion to the interests of the country, Mr. Lincoln lived to see the Rebellion crushed, its power of resistance completely broken, the conquered armies of the enemy forced to surrender, forts and arsenals recovered, strong holds repossessed, city after city retaken, the Rebel Capital fall, peace restored, the Republic saved, the supremacy of the National Government fully recognized, the honor of the country untarnished and triumphantly vindicated, the integrity and perpetuity of the Union on the principles of righteousness and the basis of universal human freedom firmly insured. "The measure, by which Abraham Lincoln," says the historian of the United States, "takes his place, not in American history only, but in universal history, is his Proclamation of January 1, 1863, emancipating all slaves within the insurgent States. It was, indeed, a military necessity, and it decided the result of the war." This great, auspicious act, on which the glory of his administration rests, and which will be prominent when all other events shall be forgotten, gave freedom to a race, and liberated four millions of enslaved immortal beings from the chains and degradation

of human bondage. This is his lasting memorial. Emancipation, as a military necessity, became the settled policy of the Government; this measure, the legality and force of which men no longer questioned, he lived to see triumph over all opposition and prejudice, and the gigantic system of wrong, the result of more than two centuries, forever demolished. A stupendous work, unsurpassed in the grandeur of its character and the magnitude of its issues, was assigned him, but how successfully he accomplished it. Summoned to a lofty destiny, how gloriously he fulfilled it. An unerring Providence seems to have selected him for the emergency, for the arduous service which was to be done in these troublous times, to guide the Government in this contest for freedom.

"Such men are rais'd to station and command,  
When Providence means mercy to the land.  
He speaks and they appear; to him they owe  
Skill to direct and strength to strike the blow;  
To manage with address, to seize with pow'r  
The crisis of a dark, decisive hour."

"If ever man," says the *British Standard*, "was fitted for such an enterprise, it was he; he was wanting in no gift or grace, despite his peasant-like plainness, required for the proper discharge of his duties. Even his alleged defects were special qualifications for it. The enemy he was required to grapple with found him at all points prepared, and in every instance he was victor. He never took a false step of the slightest moment in his career. His prudence and moderation preserved him from falling when men of another mould and of a more shining exterior, might have been caught in the traps and snares of a subtle and vigilant adversary. Abraham Lincoln has found a renown that will last, unimpaired, through a hundred generations. This work was the greatest known to modern story, and it will form by far the most momentous chapter in the chronicles of the age."

But what were Mr. Lincoln's peculiar qualifications for the work, his prominent characteristics, which so admirably fitted him for the service, silenced the calumnies of his enemies, attracted to him all hearts and secured the respect and admiration of the world? He was certainly no ordinary man, and impartial history will give him a very high place among the great, the pure, and the good that have lived on the earth. He possessed a combination of excellencies which are rarely united in a single individual. His greatness was not

the result of chance. His physical training, his strong iron frame, the toils of his childhood, the hardships of his youth rendered him capable of great endurance and unremitting toil, taught him lessons of self-reliance and prepared him for the trying scenes of his subsequent life.

Mr. Lincoln was a man of superior intellectual endowments. He possessed greater strength of mind than many supposed, greater than even his friends conceded to him when he first assumed the reins of Government, abilities that were adequate to every occasion, that were admirably adapted to the work he accomplished. His judgment was unusually strong and well-balanced, his power of observation clear and accurate. His mind promptly received and discerned the truth. His memory was tenacious, retentive and exact. He was distinguished for his shrewd, practical wisdom, common sense, his sagacity, intuitive and almost infallible, his quick perceptions, his ready exuberant wit, for his patience in investigation, and great caution, which enabled him carefully to mature the results of his observations. He had a logical turn of mind, and in the examination of any subject, in the exercise of induction, he followed with great power every link in the chain of thought. The various points which he seemed to illustrate in his argument were presented to another with remarkable clearness and precision, so as to leave upon the mind of the hearer a perfect photograph of what existed in his own mind. He had the faculty of rendering any subject, however complex, intelligible to the common understanding. This power of mental discipline was acquired by the careful study of Geometry, and by a determination in his youth to perceive the truth in all its bearings and relations. He tells us that, when yet a boy, in listening to a conversation he was often at a loss to know what people meant; if he retired to rest he could not sleep, till he endeavored to understand precisely the points intended to be conveyed and, when understood, to frame language suitable to communicate them more clearly and more definitely to others. When he attempted to enforce what was perfectly established in his own mind, he often rose to a high degree of eloquence. He was a fluent and forcible writer. His utterances which contain so much truth and deep wisdom, always appropriate to the occasion, are distinguished for their great simplicity and are uniformly drawn from experience and the actual relations of life rather than from abstract speculations and theories which could be turn-

ed to no practical account. His official papers, his writings and his speeches are among the most remarkable productions in our national literature, direct, lucid, earnest and vigorous, evincing a comprehensive grasp of great principles and an extraordinary insight into the fitness of things. They will every where be read and long remembered.

Mr. Lincoln, so remarkable in the powers of his mind, illustrious by his services and exalted by his public position, in the sterling qualities of his heart made a deep impression upon all with whom he was brought in contact. They inspired regard, trust, admiration and love. No one surpassed him in kindness of disposition, in childlike tenderness, in gentleness and moderation of spirit, in his self-sacrifice, his thoughtful consideration for the rights and happiness of others. His mild eye, pleasant countenance and happy smile beaming over his care-furrowed brow indicated a heart full of love, of friendly emotions and genial impulses, of pity and paternal yearnings. He could not have cherished a vindictive feeling, or meditated a cruel purpose. He was free from all malice, virulence, ill-will, or revenge. He exercised no spirit of hate towards his most bitter enemy. During his political career he never wrote or uttered a reproachful sentence. Assailed ever so unkindly, he never replied with words of harshness or reproach, but suffered patiently and without complaint. So much was he under the influence of this lovely spirit,

"That neither evil tongues,  
Rash judgments, nor the sneers of selfish men"

could break his peace of mind or disturb his cheerful faith. No man with so much power ever exercised it so mercifully, or with so much charity. Political enemies who visited him were received as courteously and treated with as much justice as his most intimate friends. It took little to warm his heart up into a glow of kindly feeling even towards those who, he felt, had injured him. When the contest of last fall resulted in his triumphant re-election, his first expressions were that he could not and would not exult over his countrymen who had differed from him in political sentiment. "If I know my own heart," says this great, humble man, "it gives me no pleasure to triumph over anybody; it adds nothing to my enjoyment that any other man is disappointed by the result." In what kind, pathetic and importunate language does he, in his first Inaugural Address, appeal to those



who had lifted their parricidal hands against the life of the nation. "You can have no conflict," says he, "without being yourselves the aggressors. You have no oath registered in heaven to destroy the Government, while I have the most solemn one to preserve, protect and defend it. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break, our bond of affection. The mystic cord of memory, stretching from every battle-field and patriot-grave, to every living heart and hearth-stone all over the broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the better angels of our nature." So in his last Inaugural we find no vindictive expressions against the men who had filled the land with blood, and were still persistent in their efforts to destroy the Union. His last official words, so kind and yet so earnest and solemn, seem almost like inspired language, addressed to the whole country from another world. "Both read the same Bible," he says, "and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both should not be answered. That of neither has been answered fully. The Almighty has his own purposes. Woe unto the world because of offences, for it must needs be that offences come; but woe to that man by whom the offence cometh. If we shall suppose that American slavery is one of these offences, which in the Providence of God must needs come, but which having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills, that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said that the judgments of the Lord are true and righteous altogether. With malice towards none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind

up the nation's wound, to care for him who shall have borne the battle, and for his widow and his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

Mr. Lincoln was a man of very humane feelings, of warm and earnest affections. His heart seemed a great fountain of love. No one could, with greater propriety, have adopted the sentiment of Terence:

*Homo sum: humani nihil a me alienum puto.*

He possessed strong sensibilities, and knew how to rejoice with them that rejoice, and to weep with them that weep. This was the ruling passion of his life. He was the steady and uniform friend of humanity, his sympathies were with his fellow-men, the wide world over, and his hand was ever extended to furnish relief. He was interested in every effort designed to advance the welfare of society, to ameliorate the condition of the race. An interesting exemplification of this spirit, so characteristic of the man, is afforded in a little incident connected with a visit to the city of New York, in 1860. Sabbath morning he started in search of the Sunday School in the Five-Points House of Industry. "I noticed," says the superintendent, "a tall and remarkable-looking man enter the room and take a seat among us. He listened with fixed attention to our exercises, and his countenance manifested such genuine interest that I approached him, and suggested that he might be willing to say something to the children. He accepted the invitation with evident pleasure, and coming forward began a simple address which at once fascinated every little hearer, and hushed the room into silence. His language was strikingly beautiful, and his tones musical with intensest feeling. The little faces around him would droop into sad conviction, as he uttered sentences of warning, and would brighten into sunshine as he spoke cheerful words of promise. Once or twice he attempted to close his remarks, but the imperative shout of 'Go on!' 'Oh, do go on!' would compel him to resume. As I looked upon the gaunt and sinewy frame of the stranger, and marked his powerful head and determined features, now touched into softness by the impressions of the moment, I felt an irrepressible curiosity to learn something more about him, and when he was quietly leaving the room, I begged to know his name. He courteously replied, 'It is Abram Lincoln, from Illinois.'" His condescension to all classes and conditions of persons, official and private, high and low, young and old, rich and poor, white

and black, was wonderful. No one was ever denied access to him. He listened kindly and patiently to the wounded soldier, the destitute widow and helpless orphan, to the young man, just entering upon the conflicts of life, to all who sought his presence for assistance and counsel. He was ever willing to hear and consider the cause of the poor, the humble, the suffering and the oppressed. His janitor, it is said, had from him a standing order, that, no matter how great a crowd thronged his door, if Senators or Representatives were compelled to wait, or be turned away without an audience, he must, before the day closed, admit every messenger who came with a petition for the rescuing of life from death. "Some of our Generals," he once remarked, "complain that I impair discipline and subordination in the army by my pardons and respites, but it makes me happy, if after a hard day's work I can find some good excuse for saving a man's life. I think how joyous the signing of my name will make him and his family and his friends." Not one of our brave soldiers fell in his country's service for whom President Lincoln would not have cheerfully died. His magnanimity was a very striking trait in his character. This was constantly seen in his generous, chivalrous, noble treatment, of his enemies. He did not want to triumph over a fallen foe. The liberal terms which he authorized General Grant to proffer to the Rebel army of Virginia, are without a precedent in the history of the world. And the very day on which he died, when he ascertained that two prominent leaders of the conspiracy, in disguise, were trying to flee from the country, and it was proposed to arrest them, he directed the officers to let them escape. His kind, gentle, forgiving disposition prompted him to love even the rebellious, who were plotting for his life. How beautifully he illustrated in his official conduct the sentiments, inculcated by our immortal Washington in his Valedictory Address: "It will be worthy of a free, enlightened and, at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people, always guided by an exalted justice and benevolence. Who can doubt that, in course of time and things, the fruits of such a plan would widely repay any temporary advantages, which might be lost by a steady adherence to it?"

Yet with all his mildness and kindness of heart, his singular charity, he was a man of great firmness. He never faltered in what he believed to be the path of duty; he could never be diverted from a course which he honestly sup-

posed right; he was most tenacious in his adherence to principle and never hesitated to stand up in its defence. He was disposed to do right at all times and under all circumstances, regardless of consequences; unawed by the denunciations of his enemies, undismayed by the clamors of his friends, he followed the suggestions of conscience, the dictates of an honest heart. On his journey to Washington, in 1861, in a speech, delivered at the raising of a Flag in Philadelphia he said, "It was something in the Declaration of Independence giving liberty not only to the people of this country, but hope to the world, for all coming time. It was that which gave promise that, in due time, the weights should be lifted from the shoulders of all men, and that all should have an equal chance. Now, my friends, can the country be saved upon that basis? If it can, I will consider myself one of the happiest men in the world, if I can help to save it. But if the country cannot be saved without giving up that principle, I was about to say, that I would rather be assassinated upon the spot than to surrender it. I have said nothing but what I am willing to live by, and, if it be the pleasure of Almighty God, to die by." Again in his message to Congress, in 1864, referring to a declaration previously made, he says: "I retract nothing, heretofore said, as to slavery. I repeat the declaration made a year ago, and while I remain in my present position I shall not attempt to retract, or modify the Emancipation Proclamation, nor shall I return to slavery any person who is free by the terms of that Proclamation, or by any of the acts of Congress. If the people should by whatever mode or means make it my executive duty to enslave such persons, another, and not I, must be their instrument to perform it." After having attached his name to the immortal Proclamation of January 1, 1863, he remarked to some personal friends: "The signature looks a little tremulous, but my resolution was firm. I told them in September, if they did not return to their allegiance, I would strike at the pillar of their strength. And now the promise shall be kept, and not one word of it, will I ever recall." In the famous contest with his great political rival, in 1858, when he enunciated those startling words of prophecy, which have since become history, he fearlessly presented his honest convictions. He says: "A house divided against itself cannot stand, I believe this Government cannot endure permanently, half slave and half free. I do

not expect the Union to be dissolved — I do not expect the house to fall — but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the farther spread of it, and place it where the public mind shall rest in the belief that it is in course of ultimate extinction, or its advocates will push it forward, till it shall become alike lawful in all the States, old as well as new, North as well as South." Although these sentiments were at the time unpopular, yet his calm reply invariably was: "Such is my clear conviction and I cannot change it." Although he intimated no desire to see the result, which he predicted, accomplished and claimed no jurisdiction over the States in which the institution of slavery existed and, when elected to the Presidency, executed the Fugitive Slave Law because his oath of office, as the Executive, in his judgment required it, yet he never wavered in the discharge of duty. When urged at the beginning of his administration to strike at slavery under the war power, he replied: "My paramount object is to save the Union, and I would save it in the shortest way. If I could save the Union without freeing any slaves, I would do it. If I could save it, by freeing all the slaves I would do it; and if I could do it by freeing some and leaving others alone, I would also do that. But I intend no modification of my oft-expressed personal wish that all men every where ought to be free." And only when in his honest opinion, the time came, and the alternative of Slavery or the Union was presented, did he resolve to strike at the root of the evil. He never evaded personal responsibility. He always maintained his own individuality. He listened with deference to the opinions of others, but he was independent and fearless. *Nullius in verba magistri*. He was no mere partisan. Truth and justice and the good of his country were paramount objects in his estimation, never to be surrendered. "If I do my duty," he says to the people, "and do right, you will sustain me: will you not?" Although he was as humble and unpretending as a child and ever ready to retract a measure, when convinced that he was wrong, yet he was as determined and fixed in his purpose, as

"The rock in the ocean, tranquil amid raging billows,"

if he felt sure that his opinions were deliberately and intelligently formed, that the course of action, marked out for himself, was right.

He was distinguished for his frankness, and his loyalty to truth, his sacred and inviolable regard for justice. His character was transparent, his heart, sincere and always open to the light. He deceived no man. There was no unworthy concealment of his opinions, no approach to double dealing, no capacity for intrigue, no serpentine policy or subterranean process, which he could pursue for reaching his ends. He never sought to influence men's passions, and to carry by sinister means any selfish designs. He hated from his inmost soul hypocrisy and falsehood. His heart was a stranger to every sordid feeling. Said one, who was on the most intimate terms with him, and who, for four years, occupied the same room: "A purer man than Mr. Lincoln I never knew. He could not have perpetrated a mean act. His own consciousness of guilt was sufficient to deter him from the commission of any deed, unworthy his manhood." The idea which seemed deeply impressed upon his mind was "*Nil conscire sibi, nulla pallescere culpa.*" He was a man of stern principle, of unswerving integrity, of great honesty of purpose, an honesty which defied all attempts to corrupt or overthrow it, which rendered him superior to the fear of reproach, opposition or contempt, and maintained its empire in every transaction of life. He possessed a most engaging simplicity, removed from every thing like ostentation, which no one could fail to notice, and which won the esteem and hearts of all men. He was a man of unblemished character, unsullied by a single stain. He may have had his failings, but they were so few and so unimportant, that they are overshadowed by his great and noble attributes. In the midst of political excitement when every act is closely scrutinized and every defect greatly magnified, he challenged the respect and admiration of his opponents who admitted the purity of his life, the kindness of his heart, the sincerity of his intentions and the devotion of his whole nature to the conscientious convictions of patriotic duty, however much they may have differed in opinion from him as to the wisdom of many of his views of national policy. He was unfaltering in his love for his country, in his attachment to the principles of civil liberty. It was pure and lofty, superior to all personal considerations, removed from all unhallowed ambition. Whether in honor, or reproach, in triumph or defeat, his great heart never throbbed with one pulsation save for her welfare. During his official career he showed a devotion to duty, to the Union and the Constitution, which no hostility could abate, no par-

tisan aspersions shake. Alexander never more intensely desired to see the world at his feet, than he desired to see his native land, great and good as well as free. The nation's trials and perils filled him with the deepest anxiety, the most tender solicitude. "You are wearing yourself out with hard work," said one who observed his haggard, care-worn expression; "I cannot work less," he said in reply, "but it is not *that*, work never troubles me. Things look badly I cannot avoid anxiety."

His influence over the people was remarkable. He exercised a talismanic power over them, as no man had, since the days of Washington. They had faith in his integrity and honor and uprightness. He attracted them to him by his kindred sympathies and affections; he could always rely for support upon the people. He had grown up among them, had shared their labors, experienced their trials, encountered their difficulties, was identified with their interests. His language was the language of the people. He was a type of the American people, a representative of the strength and peculiarities of our American institutions. Whenever he spoke, the people heard him gladly, and so unbounded was their confidence in his wisdom, purity, prudence and patriotism, that they felt the administration of the Government was safe in his hands. Even when the winds were high and the waves dashing over the deck, and the rocks were under the lee, they could rest secure, and believe

*Nil desperandum, Teuero duce et auspice Teuero.*

But the crowning excellence of Mr. Lincoln's character was his deep religious feeling. Taught by a pious mother to read and revere the word of God, he had continued the practice through life. He loved it for its great truths and its profound teachings. The early lessons he learned from the lips of maternal love he never forgot. He had a strong and abiding confidence in an ever-wise and overruling Providence, a sacred regard for the precepts of Christianity, an unshaken trust in God and in the ultimate triumph of truth and righteousness in the world. These principles sustained and strengthened him in his trials, and inspired him with hope in the darkest hour of our country's history. He firmly believed in Christ, as the Saviour of sinners, and most cordially recognized the power of prayer and his personal dependence for wisdom and strength upon a higher than human power. When he left his quiet home at Springfield, in 1861, to as-



sume the office to which he had been called by the suffrages of his fellow citizens, he acknowledged his dependence on God and sought his help; in his parting words, so touching and impressive, addressed to his neighbors, he said: "A duty devolves upon me, which is perhaps greater than that which has devolved upon any other man, since the days of Washington. He never could have succeeded, except for the aid of Divine Providence, upon which he, at all times, relied. I feel that I cannot succeed without the same Divine aid which sustained him; and in the same Almighty Being I place my reliance for support; and I hope you, my friends, will all pray that I may receive that Divine assistance, without which I cannot succeed, but with which success is certain." In the progress of his journey he again utters similar language: "For the ability to perform my work I trust in that Supreme Being who has never forsaken this favored land. Without that assistance I should surely fail. With it I cannot fail." His official papers and public addresses are remarkable for their religious tone, his simple trust in God, and humble reliance upon Divine aid, without any of the cold formality, or the cant of affectation which usually marks such documents, but accompanied with a warmth and earnestness which produce the impression that his heart had been touched by God's love, that he was under the influence of Christian principle, of renewing and sanctifying grace. He feared God and daily implored the blessing of heaven on the country he was striving so faithfully to serve. He says: "I shall be most happy, indeed, if I shall be a humble instrument, in the hands of the Almighty, and of this, his chosen people, for perpetuating the object of this great struggle." "Let us diligently," he adds, "apply the means, never doubting that a just God, in his own good time, will give us the rightful result." Again he declares: "My hope of success in this great and terrible struggle rests on that immutable foundation, the justice and goodness of God. And when events are very threatening and prospects very dark, I still hope, in some way, which man cannot see, all will be well in the end, because our cause is just, and God is on our side." He further remarks: "I know the Lord is always on the side of right. God is my witness, that it is my constant anxiety and prayer, that both myself and this nation should be on the Lord's side." In response to an address which had been made by an ecclesiastical body, he said: "Gentlemen, if God be with us, we shall maintain this Government, if not, we

shall fail," and this was uttered with the deepest solemnity and peculiarity of manner so as to produce the conviction that he felt that God was with the nation and would bring it through all its trials. His Proclamation of Emancipation he concludes with an invocation of a most impressive character: "And upon this, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God." To a friend who asked him on a certain occasion if he loved the Saviour his reply was: "When I was first inaugurated I did not love him; but when I stood upon the battle-field of Gettysburg, and looked upon the graves of our dead heroes, who had fallen in defence of their country, I gave my heart to Christ, and I can now say that I do love my Saviour." To a friend with whom he was conversing on the nature of a true religious experience, he said: "I think, I can say with sincerity, that I hope I am a Christian. I had lived," he continued, "until my boy Willie died, without fully realizing these things. That blow overwhelmed me. It showed me my weakness, as I had never felt it before. I think I can safely say, that I know something of the *change* of which you speak, and I will further add that it has been my intention for some time, at a suitable opportunity, to make a public religious profession." In a letter written last September, he thus speaks: "I am much indebted to the good Christian people of the country for their constant prayers and consolations. The purposes of the Almighty are perfect and must prevail, though we erring mortals may fail to perceive them in advance. We hoped for a happy termination of this terrible war long before this, but God knows best, and has ruled otherwise. We still acknowledge his wisdom and our own errors therein. Meanwhile, we must work earnestly in the best light he gives us, trusting that so working conduces still to the great ends he ordains. Surely he intends some great good to follow this mighty convulsion, which no mortal could make, and no mortal stay." We gratefully remember, too, that only a few weeks before his death, the last official interview the Christian Commission had with him, in the East Room of the Executive Mansion, was, with his most cordial approval, closed with prayer to God, in whose hands he then said he felt himself to be but an instrument to execute plans, whose full purport and results he did not understand.

Although President Lincoln was not a professor of reli-

gion, which we very much regret, yet we have reason to believe that he was a sincere Christian; that he sought and found that faith which unites the heart in living relations to the Saviour; and that now, in the land of reality, his robes washed in the blood of the Lamb, he rests in the bosom of his God. "Blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God."

In this solemn and afflictive Providence we should devoutly recognize the hand of God, and improve its mournful lessons, its impressive teachings. However mysterious the dispensation which awakens human expectation and concentrates human attachment in some revered personage, and then throws over him the veil of death and hides him from us, to the Christian there is abundant consolation in the thought that the Lord God Omnipotent reigneth, that his government is universal, his providence extends to the most minute events of life, that nothing transpires without his permission, that not even a sparrow falls to the ground without his notice. "The Lord's throne is in the heavens and his kingdom ruleth over all." It was the cruel hand of the assassin that smote our wise and noble President, and filled the land with mourning, yet the murderous purpose could have been executed only by a permissive Providence. God, if he had seen fit, could have averted the stroke, the hand that wielded the fatal weapon could have been paralyzed and rendered harmless. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." A voice cometh out of "the cloud that wraps the present hour," saying: "Be still, and know that I am God." "What I do, thou knowest not now; but thou shalt know hereafter." We cannot always penetrate the gloom and understand the mystery, but

"God is his own interpreter,  
And he will make it plain."

"Every dark cloud has its silver lining." God will bring light out of darkness, order out of confusion, good out of apparent evil, and this dark tragedy, like all other occurrences in human history, will result in the promotion of his glory and the extension of his kingdom. "Surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain." We must acknowledge in this inscrutable event the hand of Him who never errs, who worketh all things in heaven

and on earth, after his own perfect counsels, whose actions are controlled by infinite wisdom and boundless love, who doeth all things well. We most cordially acquiesce in his will, and in humble submission exclaim, "Even so Father: for so it seemed good in thy sight."

We, also, learn that although our Chief Magistrate is dead, the nation still lives. Mr. Lincoln's work was accomplished, or he would not have been removed. "The workman dies, but the work goes on." The same benignant Being, who raised up such a man in the crisis of our history, can raise up other leaders for us. The God of our fathers, who has been with us in the past, and conducted us in safety through the darkest periods, will, if we are faithful and seek his guidance, still be our protector and guide. Our free institutions have been vindicated, as they never were before. Republican liberty, based upon Christianity, cannot be destroyed, or falter in its course. The best, the most irresistible proof has been furnished of the strength and permanence of our Government. The inquiry, a year ago, was propounded whether an election for the Presidency could be conducted, whilst the nation was engaged in the prosecution of the war, but in the army and at home, and with Generals in the field who might have been considered the rivals of the President, and during a state of high political excitement, everything passed off as quietly as in a time of peace. With the result there is not a word of dissent, either among our citizens or soldiers. There is a universal acquiescence in the expressed will of the people. And within two or three hours of the President's removal from the scenes of his duties, another President is inaugurated, another leader under Constitutional forms occupies the Executive chair, and the machinery moves on as if nothing had happened. The Government changes hands without a jar, without the least interruption in public affairs; not a voice murmured, not a note in insurrection is heard.

*"Sol occubuit, nox nulla secuta est."*

The history of the world does not afford another such example. What patriot can contemplate these facts and yet despair of the Republic? Who can review the occurrences of the last two months and not have his confidence in the stability and perpetuity of our free institutions strengthened? There is no doubt we shall come forth from our trials, from the terrible ordeal through which we have passed, a purer,

stronger and a better people than we were before the war, prepared to occupy a still loftier position among the nations of the earth. A question has been settled, a moral and political problem wrought out, the solution of which affected the whole earth, in which all mankind were concerned, not only this republic, but the republics of the world. It was a contest for human freedom. The result will influence ages yet to come. The nations of the earth have learned, that a republic may endure under the most trying circumstances, that man is capable of self-government, of living under laws of his own creation. If we had failed, the experiment would, perhaps, have never been renewed, the hopes of the civilized world would have perished, and darkness have brooded, for ages, over the whole human race. Then indeed would have been realized

"The bloodiest picture in the book of time."

The death of Mr. Lincoln is an impressive rebuke to the violence of party spirit, a solemn admonition to the fierceness of political warfare. The voice of party is hushed in the presence of such a national calamity. All political differences are forgotten, the rancor of mad excitement is laid aside, all malice is silenced, all hearts are softened in the general grief over the fallen object of common veneration. As the intelligence spread over the country, political designations were dropped, party allegiance was disowned, sectional feeling buried, all narrow jealousies were silent, and anxious patriots of all localities and names vied with one another, in doing honor to the memory of our noble chief. "Along the line of more than fifteen hundred miles his remains were borne," says George Bancroft, "as it were, through continued lines of the people; and the number of the mourners, and the sincerity and unanimity of grief, were such as never before attended the obsequies of a human being; so that the terrible catastrophe of his end hardly struck more awe than the majestic sorrow of the people." What a change has been effected in public sentiment, in the tone of the public journals. He who was so much misunderstood and maligned, to whom angry invective and the vilest epithets were applied, is now gratefully regarded, his private worth appreciated, his public services acknowledged. Parties, lately arrayed in bitter hostility against each other, now meet and mingle their tears around the grave of the dead.

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Death alone could have produced such a result. "Oh the grave; the grave! It buries every error, covers every defect, extinguishes every resentment. From this peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave of an enemy, and not feel a compunctious throb, that ever he should have warred with the poor handful of earth that is mouldering before him?" How it silences the voice of detraction and calumny. It changes faults to foibles and errors to infirmities, removes the thousand supposed stains from the character, brings out in bright relief the virtues of the departed, and teaches us to exhibit that love which "suffereth long and is kind, is not easily provoked, and thinketh no evil," which "beareth all things, believeth all things, hopeth all things, endureth all things," and which we never regret we exercised, when either friend or foe is committed to the silent tomb. The lesson should not be without its salutary influence upon the American people. It should awaken a spirit of forbearance, to sacrifice partisan animosity, political dissensions and sectional divisions, upon the altar of our common country, and, with hearts purified and in singleness of purpose, labor to advance our country's welfare.

It is our duty to see that the last vestige of the great curse which caused the rebellion and occasioned such fearful carnage, the destruction of so much life and treasure, and ended in the assassination of the President, be entirely and thoroughly exterminated. Perhaps just such a tragedy was required, such an imperishable lesson necessary, to touch our inmost feelings, to convince the nation fully of the cruel nature of treason, sustained by the debased spirit of slavery, which was not satisfied with the injuries it could inflict by the ordinary modes of civilized warfare, but showed its real character in the various atrocities committed during the war, in the heartless treatment of our prisoners, in the brutal massacre of our colored troops, in plotting arson, in attempting to diffuse malignant disease, in commissioning its secret emissaries to burn and pillage our large towns and cities, in striking at every thing that opposed its progress and perpetuity, and crowned its wicked career in the perpetration of a crime unknown in our history. We must now admit, even if we did not before, that there is a barbarism in slavery, recognized as the corner-stone of the broken Confederacy; and when it arrayed itself against constituted authority, and waged war to save its life, its barbarism

increased manifold. Its dark and fiendish spirit, when baffled in its criminal purposes, was not satisfied until the representative of the whole people was its victim, until it avenged itself by aiming a blow at the nation's heart, in an attack on our dearest rights and liberties. It is a duty, then, we owe to the memory of the illustrious dead, that this evil be utterly eradicated, that the letter and spirit of the Emancipation Proclamation, be fully acknowledged and faithfully executed; that domestic slavery be forever obliterated from American soil, that the great principles which underlie our Government be vigilantly guarded, that hereafter all, who live beneath the folds of the American flag, be protected in their inalienable rights and treated as freemen, and every human being occupy the position assigned him by his Creator.

Although President Lincoln's work on earth is done, and he has gone to his rest, the truths which he enunciated, and the principles which he illustrated in his life, and sealed with his blood, survive. *Potest videri etiam beatus; incolumi dignitate, florente fama, salvis adfinitatibus et amicitiiis, futura effugisse.* He lived to see the realization of his faith, the consummation of his hopes, the accomplishment of his wishes, right triumph over wrong, justice over injustice, patriotism over treason, our national banner rescued from dishonor, and our national name, from extinction. He died, mourned and regretted, amid the tears and unutterable grief of more than twenty millions of his fellow citizens, whose hearts were crushed as they never before had been by the death of a single individual. He rests from his labors, but his works do follow him. *Vivit enim vivetque semper; atque etiam latius in memoria hominum et sermone versabitur postquam ab oculis recessit.* He needs no monumental pile, or mausoleum splendor to perpetuate his memory. *Si quaris monumentum, circumspice.* His marvellous career, his many virtues, his faithful services, his peerless influence, which no clouds can dim, no shadows obscure, will abide forever, enshrined in the affections of his countrymen, and secure the homage, the most profound regard of all who think; his name will be gratefully remembered in the archives of the country and on the pages of history, not only as the apostle, but the martyr of liberty; his great and patriotic deeds, his words of sage instruction, the common inheritance of mankind, in the light of advancing civilization and Christian charity, will shine with increasing lustre; his fame, unimpaired, will grow brighter in the progress of ages,



and will exercise a power for good down to the end of time; even in distant lands, across the ocean where other cares engross and other names are cherished, the name of Abraham Lincoln will excite strange emotions of joy, enthusiasm and veneration, the gratitude of all good men, and will be pronounced with affection by every one in whose breast there shall arise an aspiration for human rights and human liberty; nations yet unborn, will rise up and call him blessed. *Quidquid ex eo amavimus, quidquid mirati sumus, manet mansurumque est in animis hominum, in eternitate temporum, fama rerum.*

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## ARTICLE VII.

ADDRESSES DELIVERED AT THE INSTALLATION OF THE PROFESSORS OF THE THEOLOGICAL SEMINARY OF THE EVANGELICAL LUTHERAN CHURCH, PHILADELPHIA, OCTOBER 4th, 1864.

### THE CHARGE TO THE PROFESSORS.

By Rev. B. M. SCHMUCKER, A. M., Easton, Pa.

CHRISTIAN BRETHREN:—The Ministerium of Pennsylvania has determined, by the help of God, to establish a Theological Seminary. We have assembled to-night to inaugurate into their office as Professors in that Seminary, the men who have been selected by the unanimous voice of their Brethren for that purpose. It would have been proper that the charge to them should have been delivered by the honored President of the Synod; but he being one of the Professors elect, this duty has devolved upon me, not by reason of any special fitness on my part, but simply because, for the time being, I hold office as Secretary of the Synod. You will find in this circumstance, an explanation of the fact, that one who should sit as a scholar at the feet of these his Fathers and Brethren in the ministry, is called upon to deliver this charge to them.

A Professorship of Theology is a position of such commanding influence upon the present and future condition and

interests of the Church, that the investiture of any single man with this important office is an occasion of high interest. The investiture at the same time of a number of men with this office, gives to any such occasion a still higher interest. How high then the significance and importance of this occasion, when not only an unusually large number of persons are to be inaugurated into office as Professors of theological science, but a new Theological Seminary is to be established and opened.

The establishment of a Theological Seminary by the Synod of Pennsylvania, will, in the present condition of the Lutheran Church in the United States, attract, to so large an extent, the attention of the various portions of the Church, and in itself makes such heavy demands upon the activities and liberality of those within its bounds, giving at the same time occasion to seek the sympathy and coöperation of those of like convictions without its bounds, that it seems proper that a brief statement should be made of the principal reasons which have impelled the Synod of Pennsylvania to decide upon this step. It is also due to you, my Brethren, who have been called from your various and important spheres of previous labor, to engage in the service of the Church in this Institution, that the reasons which have induced the Synod to claim this from you, should be briefly passed in review. It is the more appropriate, since an inquiry as to the objects proposed to be secured by the establishment of the Seminary, will enable me more clearly to direct your attention to the duties with which you are charged.

The object first in importance and in pressing necessity, is to provide for the wants of the German portion of our Church, especially in the East. A very large proportion of the Congregations in connection with the Synod of Pennsylvania use no other language in the services of public worship than the German, and the number of those in which the English language alone is used, is very small. Of the three hundred Congregations connected with our Synod, I believe that the number of those in which the German language is not stately used in the services of public worship, scarcely exceeds one dozen. These Congregations comprise nearly as many communicants, as do all the Congregations of all the Synods, except our own, which have hitherto depended upon the Seminary at Gettysburg for a supply of Ministers. To make adequate provision for the supply of the wants of these Congregations, is the imperative duty of the Synod of

Pennsylvania. It is a duty of pressing importance, which we must strive to discharge as we will give answer to the Great Head of the Church. Hitherto no adequate provision has been made to meet these wants; and this has been the case for more than one hundred years. What incalculable loss the Church has sustained by this neglect, we can scarcely realize.

Nor, in the estimate of our obligations in this respect, dare we restrict our view to the German Congregations in connection with our own Synod. We must take a larger view, and become sensible of weightier responsibilities. There is an immense work to be done before the German Lutheran immigrants, now resident in this country, shall be gathered into Congregations, and supplied with the ministrations of the gospel. There are hundreds of thousands of such members of our fold, scattered, and uncared for by us, and the number is increasing every year by tens of thousands. The Lutheran Church in these United States must rise to a sense of her duty. She owes it to herself, to the Church general of Christ and its Great Head, and to the land in which God has given her so goodly a heritage, to make abundant provision for the spiritual wants of the multitudes of her communion who have come, or who will come to our shores. And of this vast work, no small share must be done by the Synod of Pennsylvania. We have so large a number of Ministers, Congregations and communicants, and they have been so long resident in this country, and have been so highly favored by God with temporal prosperity, that his claims upon them are correspondingly great.

The importance of provision for the wants of our German Churches does not now for the first time attract the attention of the Synod. It has long since been felt, and many successive efforts have been made to remedy the evil. Last of all these efforts, and the one which was more fruitful in good results than any which preceded it, was the endowment of a German Professorship in the Institutions at Gettysburg. It was the hope, and anxious desire of the Synod, that its necessities might be relieved through its coöperation in those Institutions. But after a trial of this plan for ten or twelve years, the conviction has become general that some more efficient arrangements are absolutely needed to this end.

And now, my Brethren, in order to the more successful accomplishment of this great work, within, and beyond our

own bounds, it has been determined to establish a new Theological Seminary.

The necessity for the establishment of a German Theological Seminary in the East, is so evident, that it is conceded by all who fairly examine the present and future wants of our Church; and were the Seminary which is now to be opened entirely German, nothing more would need to be said. But the Synod has decided, "That due regard being had to all the wants of our Church, theological instruction shall be imparted in both the English and German languages." It remains, therefore, to show why an English department has been deemed necessary. The use of both languages, in the services of worship, in so many of our Congregations, and the necessary increase in the number of such Congregations in the future, would in itself be a sufficient occasion for combining those languages in the instruction in the Seminary; but, I now proceed to state the chief reason which has, in the judgment of the Synod, rendered this course necessary.

The second great object contemplated in the establishment of this Seminary, is to *provide for our Church and Ministry who believe and teach the doctrines of the Holy Scriptures as set forth in the Confessions of the Evangelical Lutheran Church.* The Bible is indeed the only authoritative rule of faith. But in the diversity of views with regard to the teachings of the Bible, entertained by those who alike acknowledge this rule, it becomes absolutely necessary to the purity of the Church, and to the exclusion of error, that we openly confess what we understand the Bible to teach. The Evangelical Lutheran Church, recognizing this necessity, zealous for the truth of God's word, and jealous of any departure from that truth on the part of those in her communion, has, in her Confessions, set forth her understanding of the teachings of the Holy Scriptures, with a fulness and a precision nowhere excelled. The Confessions of the Evangelical Lutheran Church stand out prominently in the inner history of the Christian Church as the most full, clear, precisely defined, and harmoniously developed system of doctrine, which by the help of the Holy Ghost, men have yet builded upon, the only foundation of the Apostles and Prophets, Jesus Christ himself being the chief Cornerstone.

Upon these Confessions, this Seminary is unreservedly based. It is hoped and demanded by the Synod, that the

doctrines of the Church, as authoritatively set forth in those Confessions, shall be taught in this Seminary in their purity and in their fulness. It is hoped that the young men who go forth from this Institution to minister in the word to our Churches, shall with the heart believe, and with the mouth confess, the whole system of the truth there set forth, and that their labors in building up the Master's kingdom shall be in the spirit of our Church. We do not believe that the Confessions of the Lutheran Church are merely substantially correct, or correct with reference to truths necessary to be believed in order to the soul's salvation alone; we believe that they are in entire accordance with the teachings of the divine word. We desire that the young men trained up for the ministry, should be trained in this belief. And our conviction of the importance of having a ministry so trained, is one of the strongest reasons for the establishment of this Seminary. We are not disposed to undervalue the labors for the Redeemer's kingdom of any of the Theological Seminaries now in existence; we are animated by no spirit of opposition to them; we thank God for all the good they have wrought; we would lay no burden upon the conscience of honored and beloved brethren who cannot agree with us as to the accordance of the doctrines of the Lutheran Church with the word of God. But as openly as many confess their rejection of some of the teachings of the Confessions of our Church as inconsistent with the word of God, and their disapproval of the order of worship of the Lutheran Church as tending to formality; thus openly do we confess and maintain our belief that the Confessions of the Church are in accordance with the word, that the reception of the doctrines of our Church is not only consistent with, but productive of the truest and highest form of Christian life, and that its order of worship tends eminently to kindle and bear up to heaven the flames of a pure devotion. It is these conscientious convictions, and our sense of the importance of providing for our churches a ministry trained in accordance with them, which have had great weight in determining the Synod of Pennsylvania to establish a new Theological Seminary.

And now, my dear Brethren, for the accomplishment of these objects, in view of all the responsibilities which attend the step, not unmindful of the difficulties to be overcome, in humble reliance upon the help of the Lord, and with a view to his glory, the Synod of Pennsylvania has determined to establish this Theological Seminary, and has called you to

be teachers in it, and you are this night to be solemnly invested with this important office.

You have long been engaged in the work of the ministry. The work of your ministry has been, to bring conviction to the heart of the careless, to turn from the paths of error the feet of the wandering, to guide to the cross of Christ the hopeless and penitent, to reprove sin and incite to holiness, to unfold the teachings of God's word, to minister consolation to them that are afflicted, to guide the flight of the spirit upward to heaven, in all things to edify the body of Christ, the Church: these are the duties in which you have been engaged, this your high and holy vocation; and you will continue to be engaged in these same duties, but you will have added to this another and higher vocation; you are to be teachers of Ministers, you are to train up others for this high and holy office. I can scarcely conceive of a position of greater influence and importance than that which you are to occupy. You will, to a great extent, mould the views, character and spirit of those, who in the years to come will be entrusted with the charge of our congregations. Your influence will live long after you have been gathered to your fathers, nay, it will live forever. It will go on extending itself, in an ever-widening circle, through time and eternity. Of how great importance, then, that your influence should always be exerted in favor of those things which give the highest efficiency to the ministry of Christ. May God give you grace to make full proof of your ministry! We, who are now charged with the care of souls, with the Lord's work in our several congregations, will, in God's good time, give over the work to those who are to be trained up under God by you in this Seminary; and as we are anxious to have the Lord's work well done, as we love the Church to which we have consecrated our lives, as we would see her go on in the same spirit as now, only with progress ever more rapid, as we would see the wholesome truths of the saving word, taught in their purity, as we would have the holy sacraments administered in accordance with their institution by Christ, and with an unwavering faith in their efficacy, as we would see the children of the Church kept by the diligent nurture of the word in living-covenant with God, as we would have a constant healthful growth of the whole membership of the Church in the divine life, as we would have the services at our altars maintained in the pure and precious words and spirit of

the saints of the ages past, as we would hope that the inward glory of the doctrine, worship and spirit of our Church, shall transfigure and transform her outward life, we charge you before God, and before Christ the Great Head of the Church, that ye do your work well. Teach them the importance, the dignity, the responsibility of the work in which they are to be engaged. Show them the necessity of an entire consecration of their talents and energies to that work. Open up to them the boundless treasures of revealed truth, and so train and cultivate their powers that they may be able to bring forth out of those treasures things new and old, and employ them for the conversion of sinners, for the strengthening of saints, for the extension of Christ's kingdom. Fit them to declare the whole counsel of God, those general truths which are the common heritage of the whole Christian Church, and those truths also which are the peculiar inheritance and glory of the Lutheran Church. Teach them to declare these truths in their just proportion, giving due prominence to those most important truths, which in common with all who are rightly named with the name of Christ we hold as necessary to be believed in order to the soul's salvation, and not forgetting those truths for which our fathers earnestly contended, the belief of which they held necessary to the fulness and purity of Christian doctrine.

You have been selected for this office, my Brethren, because we believed that your earnest and diligent study of the Holy Scriptures had wrought in you a clear conviction that the teachings of the Confessions of our Church were in entire accordance with those Scriptures as the only rule of faith. If we had not so believed, you would not have been elected. Should your future studies lead you to another conviction, and constrain you to reject the doctrines of our Confessions, as, in your belief, inconsistent with the Scriptures, we do not dispute your right of private judgment, but you would, then, be no longer in a condition to discharge the trust which we have committed to you, and it would become your duty to resign that trust. For it is the solemn purpose of the Synod of Pennsylvania, in establishing this Theological Seminary, that, with regard to its doctrinal character, it shall be unreservedly and unalterably based on the entire Confessions of the Evangelical Lutheran Church.

And now, standing here, in this city, where, more than a century ago, our Synod was first organized, and the foundations of our Church's prosperity in this country were laid ;



near to old St. Michael's, the first Church erected under the ministry of the patriarch Muhlenberg, in which the first session of our Synod was held, where for more than a hundred years the gospel has been preached in the German language; within the walls of St. John's, the first Church erected within our bounds for the preaching of the gospel in the English language; calling up before us the memories of the long line of holy, learned, laborious men of God, of blessed memory, who in this city, and within the membership of our Synod, have lived, labored, and gone to their eternal rest, who in their lives, prepared many for the work of the ministry, who felt the ever-growing necessity for a Theological Seminary, and who, from Muhlenberg, the first, to Benjamin Keller, the last of these illustrious departed, looked forward in hope toward the day of its establishment; in unity of faith with the true Evangelical Lutheran Church of all lands and ages, in humble dependence upon Almighty God, the everlasting Father, upon Jesus Christ, the Great Head of the Church, and upon the Holy Ghost, we lay the foundations of this Theological Seminary. We appoint and install you, as its first Professors. We commit to you, and to those who shall succeed you in office, the realization of the hopes of those who are now no more, and our own. The Lord have you in his holy keeping, and prosper the work of your hands!

And now, my Brethren, I do not know in what other words I may more appropriately conclude this charge, or more accurately express, on an occasion so important as this, the sentiments of the Synod in whose name I speak, or more happily suggest the answer which we desire and expect from you, than in those of that distinguished jurisconsult, Dr. Julius Stahl, uttered by him at the Evangelical Church-Diet, in Berlin, in 1853, well chosen and weighty words of testimony.

"Our testimony is not necessary to establish the fact, that the Augsburg Confession is the Confession of faith of the Evangelical Church of Germany, and as such continues in unabridged force and authority. That truth would remain unshaken, even though we denied it. But we would bear witness, that the faith which the Evangelical Church confesses in the Augustana lives in renewed truth in her members. With strong conviction and with great joy, do I bear witness, in this place, and before this assemblage, for the Confession which was presented, and as it was presented, by the Protestant Estates to the Emperor and court, at Augsburg, in

1530; for the Confession which is both a great fact, which established the Evangelical Church in Germany, and also a pure doctrine of revealed truth, given us by God in Christ.

"I confess my adherence to the Augsburg Confession, not only in its testimony against Roman Catholics, on the one side, and Anabaptists and other sects, on the other side, and according to the measure of its testimony on both sides, but chiefly, above all other things, in its positive teaching, in this: that faith in the Triune God, as it is taught in the old Ecumenical Symbols, is set forth in it with renewed force, and that it declares the way of salvation through Jesus Christ with a simplicity, clearness and fulness, which the Church has not before enjoyed since the apostolic age. To these positive teachings, I confess my adherence. I know that all this is not merely the mode of conception or of expression of the sixteenth century, but that through and through, it is reality and truth for all ages to the end of the world, and that in this faith salvation is offered to men.

I confess my adherence to the Augsburg Confession, of course, in the sense and *only* in the sense of the *Lutheran Church*, and I should be filled with gratitude to God if this Confession could be adhered to, and acknowledged by all, in simplicity and sincerity, in justice and charity towards one another, but, at the same time, in conscientious reverence toward that which is from God, with reference to which there dare be no yielding or compromise on the part of men. But, above all, am I filled with gratitude to God, that he has allotted to me the privilege of confessing this my faith with an unshaken confidence. May he grant that all this, as it is the work of his grace, may prove a blessing to his Church and to our souls!"

#### REPLY TO THE CHARGE.

By Prof. C. P. KRAUTH, D. D., Jr. Philadelphia.

The solemn declaration just made by those who have been chosen to labor in the new school of the prophets, the Theological Seminary of the Evangelical Lutheran Church, in Philadelphia, has testified before God and his people where they stand, or speaking as one of them, authorized to speak for all, states where we stand as Christian men and as Christian teachers. We stand upon the everlasting foundation—the word of God: believing that the Canonical Books of the

Old and New Testament are in their original tongues, and in a pure text, the perfect and only rule of faith. All these books are in harmony, each with itself, and all with each other, and yield to the honest searcher, under the ordinary guidance of the Holy Spirit, a clear statement of doctrine, and produce a firm assurance of faith. Not any word of man, no creed, commentary, theological system, nor decision of councils, no doctrine of Churches, or of the whole Church, no results or judgments of reason, however strong, matured and well informed, no one of these, and not all of these together, but God's word alone is the rule of faith. No apocryphal books, but the canonical books alone, are the rule of faith. No translations, as such, but the original Hebrew and Chaldee of the Old Testament, and the Greek of the New, are the letter of the rule of faith. No vitiation of the designing, nor error of the careless, but the incorrupt text as it came from the hands of the men of God, who wrote under the motions of the Holy Spirit, is the rule of faith. To this rule of faith we bring our minds; by this rule we have humbly tried to form our faith, and accordance with it, God helping us, we will teach others—teaching them the evidences of its inspiration, the true mode of its interpretation, the ground of its authority, and the mode of settling its text. We desire to teach the student of theology the Biblical languages, to make him an independent investigator of the word of the Holy Spirit, as the organ through which that Spirit reveals his mind. We consecrate ourselves, therefore, first of all, as the greatest of all, as the groundwork of all, as the end of all else, to teaching and preparing others to teach God's pure word, its faith for faith, its life for life; in its integrity, in its marvellous adaptation, in its divine, its justifying, its sanctifying, and glorifying power. We lay, therefore, as that without which all else would be laid in vain, the foundation of the Apostles and Prophets—Jesus Christ himself being the chief corner-stone.

Standing upon the everlasting foundation of this Rule of Faith, we stand of necessity on the faith, of which it is the rule. It is not the truth as it lies, silent and unread, in the Word, but the truth as it enters from that Word into the human heart, with the applying presence of the Holy Ghost, which makes men believers.

Faith makes men Christians; but Confession alone marks them as Christians. The Rule of Faith is God's voice to us; faith is the hearing of that voice, and the Confession, our

reply of assent to it. By our faith, we are known to the Lord as his; by our Confession, we are known to each other as His children.

Confession of faith, in some form, is imperative. To confess Christ, is to confess what is our faith in him. As the Creed is not, and cannot be the Rule of Faith, but is its Confession merely, so the Bible, because it is the Rule of Faith, is of necessity not its Confession. The Bible can no more be any man's Creed, than the stars can be any man's astronomy. The stars furnish the Rule of the astronomer's faith: the Principia of Newton may be the Confession of his faith. If a man were examined as a candidate for the Chair of astronomy in a University, and were asked, What is your astronomical system? and were to reply, I accept the teaching of the stars, the reply would be, You may think you do—so does the man who is sure that the stars move round the world, and that they are not orbs, but "gimlet holes to let the glory through." We wish to know what you hold the teachings of the stars to be? Do you receive, as in harmony with them, the results reached by Copernicus, by Galileo, by Kepler, by Newton, La Place, and Herschel, or do you think the world one great flat, and the sun and moon mere pendants to it?

Gentlemen, replies the independent investigator: The theories of those astronomers are human systems—man-made theories. I go out every night on the hills, and look at the stars through a hole in my blanket, with my own eyes, not with a man-made telescope, or fettered by a man-made theory; and I believe in the stars and in what they teach me; but if I were to say, or write what they teach, that would be a human creed—and I am opposed to all creeds. Very well, reply the examiners, we wish you joy in the possession of a good pair of eyes, and feel it unnecessary to go any further. If you are unwilling to confess your faith, we will not tax your conscience with the inconsistency of teaching it, nor tax your own with the hazard of authorizing you to set forth in the name of the stars your own ignorant assumptions about them.

What is more clear than that, as the Rule of Faith is first, it must, by necessity of its being, when rightly used, generate a true faith? but the man who has true faith desires to have it known, and is bound to confess his faith. The Rule cannot really generate two conflicting beliefs, but men who alike profess to accept the Rule, do have conflicting beliefs,

and when beliefs conflict, if the one is formed by the Rule, the other must be formed in the face of it. Fidelity to the Rule of Faith, therefore, fidelity to the faith it teaches, demands that there shall be a confession of the faith. The firmest friend of the word is the firmest friend of the creed. First, the Rule of Faith, next the Faith of the Rule, and then the Confession of Faith.

What shall be our Confession? Are we originating a Church, and must we utter our testimony to a world, in which our faith is a novelty? The reply is easy. As we are not the first who have used, with honest hearts and fervent prayers, the Rule, so are we not the first who have been guided by the Holy Ghost in it to its faith. As men long ago reached its faith, so long ago they confessed it. They confessed it from the beginning. The first adult baptism was based upon a "human creed," that is, upon a confession of faith, which was the utterance of a belief which was based upon a human interpretation of divine words. The faith has been confessed from the beginning. It has been embodied in a creed, the origin of whose present shape no man knows, which indeed cannot be fixed; for it rose from the words of our Saviour's Baptismal Commission, and was not manufactured, but grew. Of the Apostles' Creed, as of Him to whom its heart is given, it may be affirmed that it was "begotten, not made." The Confession has been renewed and enlarged to meet new and widening error. The ripest, and purest, and most widely used of the old Confessions have been adopted by our Church as her own, not because they are old and widely received, but because they are true. She has added her testimony as it was needed. Here is the body of her Confession. Is her Confession ours? If it be, we are of her in heart; if it be not, we are only of her in name. It is ours—ours in our deepest conviction, reached through conflicts outward and inward, reached upon our knees, and traced with our tears—ours in our inmost hearts. Therefore, we consecrate ourselves to teaching and preparing others to teach the faith of God's word, which is the confessed faith of the Evangelical Lutheran Church. Fidelity to the whole truth of God's word requires this. We dare not be satisfied with recognition as Christians over against the Jew, because we confess that the Rule of Faith, of which the New Testament is a part, has taught us faith in Jesus Christ. We dare not be satisfied with recognition as holding the Catholic Faith as embodied in the three General Creeds, over against

heresies of various forms and shades. Christian believers holding the faith, Catholic we are—but we are, besides, Protestant, rejecting the authority of the Papacy, Evangelical, glorying in the grace of the Gospel; and Lutheran, holding the doctrines of that Church, of which the Reformation is the child—not only those in which all Christendom or a large part of it coincides with her, but the most distinctive of her distinctive doctrines, though in the maintenance of them she stood alone. As the acceptance of the word of God as a Rule of Faith separates us from the Mohammedan, as the reception of the New Testament sunders us from the Jew, as the hearty acquiescence in the Apostles', Nicene and Athanasian Creeds shows us, in the face of all errorists of the earlier ages, to be in the faith of the Church Catholic, so does our unreserved acceptance of the Augsburg Confession mark us as Lutherans; and the acceptance of the Apology, the Catechisms of Luther, the Smalcald Articles, and the Formula of Concord, continues the work of marking our separation from all errorists of every shade whose doctrines are in conflict with the true sense of the Rule of Faith—that Rule whose teachings are rightly interpreted and faithfully embodied in the Confessions afore-mentioned. Therefore, God helping us, we will teach the whole faith of His word, which faith our Church sets forth, explains and defends in her Symbols. We do not interpret God's word by the Creed, neither do we interpret the Creed by God's word, but interpreting both independently by the laws of language, and finding that they teach one and the same truth, we heartily acknowledge the Confession as a true exhibition of the faith of the Rule—a true witness to the one, pure and unchanging faith of the Christian Church, and freely make it our own Confession, as truly as if it had been now first uttered by our lips, or had now first gone forth from our hands.

In freely and heartily accepting the faith of our Church, as our own faith, and her Scriptural Confession of that faith, as our own Confession, we do not surrender for ourselves, any more than we take from others, the sacred and inalienable right of private judgment. It is not by giving up the right of private judgment, but by the prayerful exercise of it, not by relinquishing a just independence of investigation, but by thoroughly employing it, that we have reached that faith which we glory in confessing. Could the day ever come, in which we imagined that the Evangelical Lutheran Church had abused her right of private judgment, so as to

reach error, and not truth by it, we should, as honest men, cease to bear her name, or connive at what we would, in the case supposed, believe to be error. On the other hand, should the Evangelical Lutheran Church ever have evidence, that we have abused our right of private judgment into the wrong of private misjudgment, so as to have reached error, and not truth by it, then, as a faithful Church, after due admonition, and opportunity for repentance have been given us in vain, she is bound to cast us forth, to purify her own communion, and to make it impossible for us, in her name, to injure others.

As the individual, in exercising the right of private judgment, is in peril of abusing it, the Church has the right, and is bound by the duty, of self-defence against that abuse. The right of private judgment is not the right of Church-membership, not the right of public teaching, not the right of putting others into an equivocal attitude to what they regard as truth.

A free Protestant Church is a Church, whose ministry and membership, accepting the same rule of faith, have, in the exercise of their private judgment upon it, reached the same results as to all truths which they deem it needful to unite in confessing. After all the intricacies into which the question of, What are fundamentals? has run, there can be no practical solution better than this, that they are such truths, as in the judgment of the Church, it is necessary clearly to confess; truths, the toleration of the errors opposing which, she believes to be inconsistent with her fidelity to the gospel doctrine, to her own internal harmony and highest efficiency. The members and ministry of such a Church must have "one faith," as they have one Lord, one Baptism, and one God, and apart from the "unity of the faith," and the "unity of the knowledge of the Son of God," ever striving to reach "unto a perfect man, unto the measure of the fulness of Christ," will be vain; thus only shall Christian men "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

A great deal is claimed under the right of private judgment, which is a most impudent infringement of that right. A man is a Socinian, a Pelagian, a Romanist. Very well. We maintain, that no civil penalties should restrain him,



and no ecclesiastical inquisition fetter him. Give him, in its fullest swing, the exercise of his right of private judgment. But your Socinian insists on such a recognition by Trinitarians as logically implies, that they either agree with him in his error, or that is of no importance. What is this but to ask thousands or millions to give up or imperil the results of their well-used right of private judgment, at the call of one man, who abuses his? Could impudence go further? "Go," they may rightly say, "with your right of private judgment, go where you belong, and cease to attempt the shallow jugglery, by which one man's freedom means his autocracy, and every other man's slavery. If your right of private judgment has made you an Atheist, don't call yourself a believer; if it has made you a Jew, don't pretend to be a Christian; if it has made you a Papist, don't pretend to be a Protestant; if it has made you a Quaker, don't call yourself a Churchman."

When we confess, that, in the exercise of our right of private judgment, our Bible has made us Lutherans, we neither pretend to claim that other men should be made Lutherans by force, nor that their private judgment shall, or will, of necessity, reach the results of ours. We only contend, that, if their private judgment of the Bible does not make them Lutherans, they shall not pretend that it does. We do not say, that any man shall believe that the Confession of our Church is Scriptural. We only contend, that he should neither say nor seem to say so, if he does not believe it. The subscription to a Confession is simply a just and easy mode of testifying to those who have a right to ask it of us, that we are what we claim and profess to be. So to sign a Confession as to imply that we are what we are not, or to leave it an open question what we are, is not the just result of the right of private judgment, or of any right whatever, but is utterly wrong. For it is a first element of truth, with which no right, private or public, can conflict, that names shall honestly represent things. What immorality is more patent than the pretence that the right of private judgment is something which authorizes a man to make his whole life a falsehood; is something which fills the world with names, which no longer represent things, fills it with black things, that are called white, with bitter things, that are called sweet, and with lies, that are called truths, with monarchists, who are called republicans, with Socinians, who are called Trinitarians, with Arminians, who are called Calvinists, with

Romanists, Rationalists, fanatics, or sectarians, who are called Lutherans? We concede to every man the absolute right of private judgment as to the faith of the Lutheran Church. Nevertheless, if you are called a Lutheran, that means, if it means any thing, that you hold the faith of the Church. If you have abandoned the faith of the Church you may not use her name as your shelter in attacking the thing she cherishes, and in maintaining which she obtained her being and her name.

It is not enough that you say to me, that such a thing is clear to your private judgment. You must show to my private judgment, that God's word teaches it, before I dare recognize you as in the unity of the faith. If you cannot, we have not the same faith, and ought not to be of the same communion; for the communion is properly one of persons of the same faith. In other words, your private judgment is not to be my interpreter, nor is mine to be yours. If you think me in error, I have no right to force myself on your fellowship. If I think you in error, you have no right to force yourself on mine. You have the civil right and the moral right to form your impressions in regard to truth, but there the right stops. You have not the right to enter or remain in any Christian communion, except as its terms of membership give you that right. So easy is this distinction, and so clearly a part, not of speculation, but of practical morals, that the law of the land recognizes it. If certain men, under the style and title of a Church, which imply that it is Calvinistic, call an Arminian preacher, the law takes that Church from an Arminian majority which calls itself Calvinistic, and gives it to a Calvinistic minority which is what it calls itself. Does this mean that the majority must sacrifice their right of private judgment, that the law wishes to force them to be Calvinists? Not at all. It simply means, that the right of private judgment is not the right to call yourself what you are not, and to keep what does not belong to you. Put your Arminians under their true colors, though in minority, and your Calvinists under false colors, though in majority, and you will soon see how easily the principle of this law of morals and this law of the land adjusts itself.

Before the plain distinctions we have urged, in regard to private judgment, go down all the evasions by which Rationalism has sought to defend itself from the imputation of dishonor, when it pretended to bear the Lutheran name, as if Lutheranism were not a positive and well-defined system of

truth, but a mere assertion of the right of private judgment. It is the doctrine of the Lutheran Reformation, not that there should be no checks upon the abuse of private judgment, but that those checks should be moral alone. The Romanists and the un-Lutheran elements in the Reformation were agreed, that the truth must be maintained and heresy extirpated by the sword of government. Error is in affinity with the spirit of persecution. The first blood shed within the Christian Church, for opinion's sake, was shed by the deniers of the divinity of Jesus Christ, the Arians. So strong was the feeling in the primitive Church against violence toward errorists, that not a solitary instance occurs of capital punishment for heresy in its earlier era. The Bishops of Gaul, who ordered the execution of the Priscillianists, though the lives of these errorists were as immoral as their teachings were abominable, were excluded from the communion of the Church. As the Western Church grew corrupt, it grew more and more a persecuting Church, till it became drunken with the blood of the saints. The maxims and spirit of persecution went over to every part of the Churches of the Reformation, except the Lutheran Church. Zwingle countenanced the penalty of death for heresy. What was the precise share of Calvin in the burning of Servetus is greatly mooted; but two facts are indisputable. One is, that, *before* the unhappy errorist took his fatal journey, Calvin wrote, that, if Servetus came to Geneva, he should not leave it alive, if his authority availed anything; the other is, that, *after* the burning of Servetus, Calvin wrote his dissertation on the right of the magistrate to put heretics to death (1554). The Romish and Calvinistic writers stand as one man for the right and duty of magistrates to punish heresy with death, over against Luther and the entire body of our theologians, who maintain, without an exception, that heresy is never to be punished with death. The Reformed portion of Protestantism has put to death, at different times and in different ways, not only Romanists and Anabaptists, but its terrible energies have been turned into civil strife, and Episcopalians, Presbyterians and Independents have put each other to death. Strange as it may sound, Socinians themselves have been persecutors, and yet more strange is the ground on which they persecuted. The original Socinians not only acknowledged that Jesus Christ was to be worshipped, and characterized those who denied it as half Jews, but, when Francis David, one of the greatest of their original co-workers, denied it, the old man was cast into

prison, and kept there till he died. The Lutheran Church alone, of all the great Churches that have had the power to persecute, has not upon her skirts one drop of blood shed for opinion's sake. The glorious words of Luther were: "The pen, not the fire, is to put down heretics. The hangmen are not doctors of theology. This is not the place for force. Not the sword, but the word, fits for this battle. If the word does not put down error, error would stand, though the world were drenched with blood." By these just views, centuries in advance of the prevalent views, the Lutheran Church has stood, and will stand forever. But she is none the less earnest in just modes of shielding herself and her children from the teachings of error, which takes cover under the pretence of private judgment. She would not burn Servetus, nor, for opinion's sake, touch a hair of his head; neither, however, would she permit him to bear her name, to "preach another Jesus" in her pulpits, to teach error in her Universities, or to approach with her children the table of their Lord, whom he denied. Her name, her confessions, her history, her very being protest against the supposition of such "fellowship with the works of darkness," such sympathy with heresy, such levity in regard to the faith. She never practiced thus. She never can do it. Those who imagine that the right of private judgment is the right of men, within the Lutheran Church, and bearing her hallowed name, to teach what they please in the face of her testimony, know not the nature of the right they claim, nor of the Church, whose very life involves her refusal to have fellowship with them in their error. It is not the right of private judgment which makes or marks a man a Lutheran. A man may have the right to judge, and be a simpleton, as he may have the right to get rich, yet may remain a beggar. It is the judgment he reaches in exercising that right which determines what he is by his abuse of the "inalienable rights of life, liberty, and the pursuit of happiness," a man may make himself a miserable slave. The right of property belongs as much to the man who makes himself a beggar as to the man who has become a millionaire. Rights, in themselves, give nothing, and cannot change the nature of things. The right to gather, gathers nothing; and if, under this right, the man gathers wood, hay, stubble, neither the right nor its exercise makes them into gold, silver and precious stones. The Church will not put any violence upon him who chooses to gather what will not endure the fire; but she will not accept them as jewels, nor permit her

children to be cheated with them. The right of private judgment and the right of Church discipline are coördinate and harmonious rights, essential to the prevention, each of the abuse of the other. To uphold either intelligently, is to uphold both. In maintaining, therefore, as Protestants, the right and duty of men, in the exercise of private judgment, to form their own convictions, unfettered by civil penalties in the State, or by inquisitorial powers in the Church, we maintain, also, the right and duty of the Church to shield herself from corruption in doctrine by setting forth the truth in her Confession, by faithfully controverting heresy, by personal warning to those that err, and, finally, with the contumacious, by rejecting them from her communion, till, through grace, they are led to see and renounce the falsehood, for which they claimed the name of truth.

The faith of the Church, drawn from the rule by the just exercise of private judgment, illumined by the Holy Ghost, has been tested and developed in three ways: First, by science; next, by history; and thirdly, in the practical life of the Church. Science has shown, in the glorious edifice of our doctrinal theology, that our faith has the grand criterion of truth, the capacity of arrangement in a self-harmonizing system. Order is Heaven's first law. As the law of the physical universe is mathematical, the law of the spiritual universe is logical. That which has no place in system, is not of God, is not truth. All his works reflect his unity and self-consistency.

The distinctive aim of the Evangelical Lutheran Theological Seminary is to fit for their whole work, men, whom God shall call, through his Church, to teach the gospel and administer the sacraments. This involves, in its most perfect form, that they shall understand, in its own tongues, the holy book, to the teachings of whose truths they are to devote themselves, that they should see those truths in their relations, as well as in their isolation, should thoroughly comprehend the faith of the Church, which is built upon them, and should be able to defend the truth, and the faith, which is its inspiration. The student of theology must be taught the history of the Church, in order to comprehend prophecy, in order to test all things, and hold fast to the good, and in order to comprehend the force and value of the decisions, on disputed points, which the Church maintains over against all errorists. He must know the history of the past in order to live in the life of to-day, which is the outflowing of the life

of yesterday, and to reach beyond the hour into that solemn to-morrow of the future, which is to be the outflowing of the life of to-day. For all these and for many other reasons, the student of theology must master the great facts in the history of the Church of all time; but, most of all, the history of our own Church, the richest, the most suggestive, the most heart-inspiring of the whole.

Looking forward to the position of a *Bishop* in the Church, and of a *Counsellor* in the Synod, the student of theology needs to be master of the great principles of Church government, a sphere specially important to our Church amid the radicalism and anarchical tendencies of the hour.

The Christian *pastor* of the future should be master of the principles which are to guide him in his great work of watching the flock; the *preacher* of the future should understand the theory, and be practically trained in the power of that simple but mighty eloquence, which becomes the preaching of the cross; the *catechist* of the future should be trained for the great work of feeding the lambs; the future *ministrants* at the altars of the Most High should be shaped in the tender, trusting and all-prevailing spirit of worship, which God, the Holy Ghost, kindles in his saints, the devotion, whose flame trembles upward to its source, in the humble confessions, in the holy songs, and in the fervent prayers of the Church, all hallowed by the memories of ages of yearning and aspiration. We desire to have men "mighty in the Scriptures," "able and faithful ministers of the New Testament," "not novices," but men who "know how they ought to behave themselves in the house of God," "perfect, thoroughly furnished unto all good works," "holding fast the faithful word as they have been taught, that they may be able, by sound doctrine, both to exhort and to convince gain-sayers," "in doctrine showing uncorruptness."

We want the true Christian minister, in whom the priesthood, which he holds in common with all believers, intensifies itself by his representative character, a priest, whose lips keep knowledge, at whose mouth they should seek the law, for he is the "messenger of the Lord of hosts." We want men apt to teach, in meekness instructing those that oppose themselves. We want men of decision, ready to confront those "whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." We want men, who will "hold fast the form of sound words; who will take heed unto themselves and the doctrine,

and continue in them, knowing, that, in doing this," and alone in doing this, "they shall both save themselves and them that hear them;" men, who shall stand fast in one spirit, with one mind striving together for the faith of the gospel," "earnestly contending for the faith once delivered to the saints;" men, "like-minded one toward another, speaking the same thing, with no divisions among them, but perfectly joined together in the same mind and in the same judgment."

But, with all, and in all, and above all, we wish to send forth men, who shall be living illustrations of the power of the gospel they preach; men, who shall show the oneness and stability of a true faith, ready to yield preferences to secure principles, to make the sacrifices of love to the consciences of the weak in things indifferent, and to stand as the anvil to the beater under the strokes of obloquy and misrepresentation. We wish men, who will have the mind of Jesus Christ, thrilling in every pulse with love to souls; men, that will seek the lowliest of the lowly, men filled with the spirit of missions, men of self-renunciation; men open as the day, men that abhor deceit, who use great plainness of speech, who speak the truth in love; men who are first pure, then peaceable, "gentle to all men," not self-willed, not soon angry, yet in conflict with the "many unruly and vain talkers and deceivers, rebuking them sharply, that they may be sound in the faith;" men so glowing with love of the gospel, so clear in their judgment as to its doctrines, so persuaded that life and death, heaven and hell, hang upon its pure proclamation, that they shall be ready to say: "Though we or an angel from heaven preach any other gospel unto you, let him be accursed," and again, the very power of the apostle's iteration: "As I said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." It is in the simple Biblical faith, in the incorrupt, profound and self-harmonizing system of doctrine, in the historical caution and thoroughness, in the heart-felt piety, in the reverential spirit of worship, in the holy activity which reaches every want of the souls and bodies of men, in fidelity in the pulpit and pastoral life, in uncompromising maintenance of sound government, in all these, which belong to our Church, in these we desire to train young men, grounding them in a thorough knowledge, an ardent love, a practical exhibition of all that belongs to the true ideal of the Evangelical Lutheran Church, of the Evan-



gical Lutheran Christian, and of the Evangelical Lutheran pastor.

We wish to have them worthy of the Church of Christian purity and of Christian freedom to which they belong, the Church of Luther and Melancthon, of Arndt and the Gerhards, of Spener and Francke, of Schwartz and Oberlin, of Muhlenberg and Harms, and of departed worthies, whose voices have so lately been hushed in death, that they almost seem to hallow this scene by a palpable presence; the ear almost catches the benedictions which descend from their high home upon us.

For these great ends, with these high hopes, we make our humble beginning. If God approve our aim, and if His Church has been guided by Him, in ordaining to this work those whom she has chosen, then this night we lay the first stone of a great temple, to be built to our fathers' God, in the name of the God of our fathers. To lay one stone in this edifice, to cheer one trembling heart in this work, is something greater in the mind of God and of the good than to have led triumphant armies to the field or to have established great politics among men.

O, loving Saviour, God of all truth and goodness, if it be the faith of Thy word and of Thy Church to which we hallow ourselves and our poor work, Thou wilt not forsake it, nor us! There is warfare in Thy Church, where peace should dwell, there is distraction where there should be the unity of faith, there are jealous doubts where there should be perfect love. If we have desired (too earnestly for the spirit of perfect patience) to be relieved from the burden and the strife, if we have, too deeply for absolute submission to God's will longed to go forth from the Valley of the Shadow of Death, and to lead the dear young men, who are hallowed by the hope of the Church, into the green pastures and by the still waters of the one pure faith of Thy word, confessed by our fathers; still, amid the infirmities under whose influences we may mistake ourselves, Thou wilt forgive us. Thou knowest our hearts, and readest there no consciousness of an aim less exalted than Thy glory, less great than the welfare of Thy Church.

With the past of our Church, He, to whom we look, has linked, and with its present is linking, and with its future will link, the destiny of a world, whose full redemption can

be wrought only by the fulness of the truth as it is in Christ Jesus. To Christ Jesus and to the word of His truth, and to His Church, in love to Him, and to His truth, and to His Church, we consecrate this School of the Prophets forever!

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## ARTICLE VIII.

### NOTICES OF NEW PUBLICATIONS.

*The History of the Jews, from the earliest period down to modern times.* By Henry Hart Milman, D. D., Dean of St. Paul's. In three volumes. Boston: William Vearie. New York: Hurd & Houghton, 1864. These volumes are a reprint from the newly revised and corrected London edition, an enlargement of the original work, which appeared thirty years ago. Dr. Milman is well known for his historical contributions, as a man of learning, of independent investigation, liberal spirit, great candor and moderation in his views. His statements may, sometimes, appear vague, and the discussions, not always satisfactory to the demands of the theological scholar, yet the work is a valuable history of a most wonderful and peculiar people, and cannot fail to interest and instruct the reader. On some of the critical questions proposed, the author does not decide in reference to the correctness of conflicting opinions. His views of inspiration agree with those of Tillotston, Secker, Warburton and Bloomfield. He does not believe that every word and letter of the Bible was dictated by the Holy Spirit in such a manner, that the writers were but the passive instruments through which his language was conveyed. He thinks that Moses may have possessed many sources of information, from which he could draw the most material circumstances of the early history of mankind, without being dependent upon the immediate inspiration of God; that the Holy Spirit would not interpose to instruct where the ordinary means of accurate information were enjoyed; that many difficulties in connection with the subject would be obviated, if inspiration were confined to doctrinal points, exclusive of those which are purely historical. These volumes are presented to the American public in elegant style, and form a beautiful addition to the interesting collection of classics from the Riverside press.

*History of the Presbyterian Church in the United States of America.* By E. H. Gillett. In two volumes. Philadelphia: Presbyterian Publication Committee. New York: A. D. F. Randolph. Dr. Gillett is favorably known to the public as a successful historian. His ability and fitness for this department of study were fully attested in his admirable history of the *Life and Times of Huss*. The work before us, we are sure, will bring no discredit upon his reputation. It is deserving of the commendation it has received. Marked by careful and copious research, its compression of details, its impartial narrative of facts, its clear, simple,

attractive style, it is a most acceptable contribution to the ecclesiastical literature of the country, and will be useful as a standard to all denominations of Christians.

*St. Paul in Rome:* Lectures delivered in the Legation of the United States of America, in Rome. By Rev. C. M. Butler, D. D., Professor of Ecclesiastical History in the Divinity School. Philadelphia: J. B. Lippincott & Co. 1865. The author's design in these discourses is, to present the great Apostle of the Gentiles, as the embodiment of the truth as it is in Jesus, in the midst of Pagan impurities and Christian superstitions, speaking, as he was, to an audience composed of various nationalities and different denominations of Christians, tourists whose minds were absorbed in the memorials and ceremonies of pagan and papal Rome. The Lectures are twelve in number, and discuss the following points: Paul's relation to the Church of Rome; the circumstances which preceded his journey to Rome; his journey to Rome from Puteoli; St. Paul and the Jews in Rome; Paul in his own hired house; Caesar's household, and the saints; Paul's position in reference to established customs and institutions; his imprisonment at Rome; the claim of the Church of Rome to sanctity, infallibility and unity.

*Cousin Alice:* A memoir of Alice B. Haven. New York: D. Appleton & Co. 1865. The subject of this Memoir was a popular and attractive writer, and in her productions not merely interested the public, but inculcated practical and wholesome lessons in life and morals. In the story of her life there is much to admire and to elicit our sincere sympathy and respect.

*The Prayer of the Afflicted.* By J. Few Smith, D. D. A. D. F. Randolph. 1864. This little work, written with a desire to do good, is worthy of the reputation of its gifted author, so highly esteemed as a successful preacher and a faithful pastor. It abounds in excellent thoughts, expressed in clear and beautiful language, whilst the earnest spirit it breathes, and the impressive lessons it teaches, cannot fail to make it acceptable to those for whom the discussion is more particularly intended.

*Sermons of Rev. C. H. Spurgeon.* Preached at the Metropolitan Tabernacle, London. Eighth Series. New York: Sheldon & Co. 1865. These are the sermons of a remarkable man, who has, of late years, created quite a sensation in England. The discussions are not distinguished for original thought, or profound learning, but the truth is presented in a clear, vigorous and practical form. The author is earnest in his convictions and utters them with great fearlessness. This volume contains his sermons on "Baptismal Regeneration," "Children brought to Christ, not to the Font," and "Thus saith the Lord," which have attracted some attention and called forth sharp criticism.

*Our Country:* Its trials and its triumphs. A series of discourses, suggested by the varying events of the war for the Union. By George Peck, D. D. New York: Carlton & Porter. 1865. These discourses, fifteen in number, were suggested by the events of the day, and delivered during the progress of the War. They are thoroughly loyal, patriotic, heart-stirring, and reflect the tone and general feeling of the Methodist Episcopal Church in reference to the great Rebellion, the wicked effort to destroy the Government and divide the country.

*The Two Vocations:* or the Sisters of Mercy at Home. A Tale. By the Author of the Schönberg Citta Family. New York: Robert Carter & Bros. 1865. *Tales and Sketches of Christian Life in Different*

*Lands and Ages.* By the Author of the *Chronicles of the Schönberg-Cotta Family*. New York: Robert Carter & Bros. 1865. We welcome most gratefully these new works by so charming a writer as Mrs. Charles. They form a valuable addition to that pure, elevating and instructive literature, the wants of the household so much require. The stories are told with peculiar ability, with great freshness and power, and are full of an earnest and faithful Christianity.

*God's Way of Holiness.* By Horatius Bonar, D. D. New York: Robert Carter & Brothers. 1865. This is a most excellent work, which cannot fail to interest the Christian and promote his growth in holiness. The topics presented are (1) the new life; (2) Christ for us, the Spirit in us; (3) the root and soil of holiness; (4) strength against sin; (5) the cross and its power; (6) the saint and the law; (7) the saint and the seventh of the Romans; (8) the true creed and the true life; (9) counsels and warnings. We notice in the book several extracts from the writings of Luther and of Melancthon.

*Lectures on the Science of Language*, delivered at the Royal Institution of Great Britain. By Max Müller, M. A. Second Series. With thirty-one Illustrations. New York: Charles Scribner. 1865. The second volume fully sustains the favorable opinion expressed in reference to the merits of the work, in a former number of the *Review*. The topics discussed in the present series, are: (1) New Materials for the Science of Language, and New Theories; (2) Language and Reason; (3) The Physiological Alphabet; (4) Phonetic change; (5) Grimm's Law; (6) On the Principles of Etymology; (7) On the Powers of Roots; (8) Metaphor; (9) The Mythology of the Greeks; (10) Jupiter, the Supreme Aryan God; (11) Myths of the Dawn; (12) Modern Mythology.

*Annual of Scientific Discovery: or Year-Book of Facts in Science and Art for 1865*, exhibiting the most important discoveries and improvements in Mechanics, useful arts, Natural Philosophy, Chemistry, Astronomy, Geology, Zoology, Botany, Mineralogy, Geography, Antiquities, etc., together with notes on the progress of science during the year 1864; a list of recent scientific publications; obituaries of eminent scientific men, etc. Edited by David A. Wells, A. M., M. D. Boston: Gould & Lincoln. 1865. The title is indicative of the design of the work. The series now numbers sixteen volumes. It constitutes a most complete Encyclopædia of scientific and practical knowledge, and will be found to be most useful to all classes in the community, to all who are interested in the principles and progress of science.

*Chamber's Encyclopædia.* A Dictionary of Universal Knowledge for the People. Illustrated. Vol. VII. Philadelphia: J. B. Lippincott & Co. 1865. The present volume begins with the word *Numismatics*, and ends with *Puerperal Mania*. We have so often directed attention to this Encyclopædia that it is necessary only to announce the appearance of another volume. We have found the work on various occasions so valuable, for reference, that we believe we are rendering a public service in commending it to public favor.

*The Political History of the United States of America during the Great Rebellion*, including a classified summary of the legislation of the second session of the Thirty-sixth Congress, the three sessions of the Thirty-seventh Congress, the first session of the Thirty-eighth Congress, with the votes thereon, and the important executive, judicial and politico-military facts of that eventful period; together with the organization, legislation and general proceedings of the Rebel Administration; and an Appendix containing the principal political facts of the campaign of

1864. A chapter on the Church and the Rebellion, and the proceedings of the second session of the Thirty-eighth Congress. By Edward McPherson of Gettysburg, Pa., Clerk of the House of Representatives of the United States. Second Edition. Washington, D. C.: Philp & Sonons. 1865. This is a most valuable compilation of important historical documents, designed to be an impartial and faithful record of the political history of the Great Rebellion, its precedents, principles and measures. The volume contains in chronological order the Secession policy and Rebel organization in each State, the elaborate papers of the South Carolina Convention in justification of the movement, the various official documents and suggestions for adjustment, the position of the respective parties, North and South, the wrongs complained of, and the remedies proposed; the legislation of our National Congress condensed and classified, as well as that of the Rebel Congress, also the messages, proclamations, orders, correspondence and addresses of the President, the diplomacy of the Secretary of State, valuable letters and papers from the Secretaries of the Treasury, of War, of the Navy, of the Interior, and from the Post-Master General, opinions of the Attorney General, orders of Generals, the decisions of the Courts and of military tribunals, and other documents bearing upon the subject and coming properly within the design of the work. The Appendix, not found in the first edition, contains many valuable additions, the facts of the Presidential campaign for 1864, the proceedings of the last Congress, also the legislation at Richmond; a most interesting and valuable chapter on the Church and the Rebellion, showing the action of all our leading ecclesiastical bodies on the state of the country since 1861; likewise the original records indicating the practical operation of Emancipation in the South, the means employed by the Rebels in the prosecution of the war, and other papers constantly required for reference and consultation. It embraces a large amount of material condensed in comparatively small space, judiciously arranged, properly classified, and provided with a copious index. The book is full, accurate and complete, the most thorough and satisfactory history we have on the subject. It gives evidence not only of industry and zeal, which are so characteristic of the author, but of sound judgment and great ability. Like everything else he has undertaken, his work is well done. The volume is a valuable contribution to our national literature; it will be regarded as authority by individuals of all parties and countries, and indispensable as a book of reference in every library.

*The Rebellion Record: A Diary of American Events—1860-4.* Edited by Frank Moore. In three divisions: I. Diary of Verified occurrences. II. Documents, Narratives, etc. III. Poetry, Anecdotes and Incidents. New York: D. Van Nostrand. Since our last notice of this most valuable serial, we have received two numbers which bring the Documentary History of the War down to December, 1863. Every successive number impresses us with the importance and great value of the work, not only for present perusal, but for future reference. It is a storehouse of authentic information, prepared with the greatest care and presented in a most accurate form. As the Great Rebellion has now been overthrown, we look with interest to the completion of the publication.

*Harper's Pictorial History of the Great Rebellion.* No. XI. May, 1865. The present issue brings the narrative down to April, 1862. It describes the capture of Roanoke and Newbern, the fight between the Merrimac and the Monitor, and begins the account of the capture of New Orleans. The numbers, already published, contain matter equiv-

alent to six ordinary volumes, with nearly two hundred portraits, and upwards of one hundred views, maps and plans. It is proposed to produce the remaining numbers of the work as rapidly as is consistent with careful preparation.

*Hours at Home.* A Popular Monthly, devoted to religious and popular literature. Edited by J. M. Sherwood. New York: Charles Scribner & Co. This new periodical is designed to be the representative of the religious element of American literature. In addition to articles on purely religious topics, it contains reviews of books, biographical and historical sketches, poetry, essays, papers on popular science, discussions of subjects that will render it a welcome visitor to every Christian family. The variety and excellence of the articles in the numbers already issued, the unexceptionable character of their teachings, their elevated tone and liberal spirit furnish ample assurance that the work will prove a decided success, and that the public will give the work that generous support which it so richly deserves.

*The Child's Prayer.* "Now I lay me down to sleep." Mr. W. J. Holland, of Springfield, Mass., has just issued this beautiful and touching picture, painted by Holfeld and engraved by the celebrated artist A. B. Walter. The subject is one of the deepest interest, connected with our earliest home associations, and the conception and execution are worthy of the subject. The influence of such a picture is salutary, in cultivating the taste, elevating the thoughts, refining the character and in awakening holy suggestions. The publisher has rendered a very good service in presenting the public with so attractive an engraving, and at so moderate a price. It should find a place in every Christian family.

*Our Dead: A Sermon.* By Joseph A. Seiss, D. D. Phila.: Smith, English & Co. 1865.

*The Assassinated President; or the Day of National Mourning for Abraham Lincoln,* at St. John's (Lutheran) Church, Philadelphia, June 1, 1865. By the Pastor, Joseph A. Seiss, D. D. 42 North 9th street, Philadelphia.

*The Martyr President: Our Grief and Our Duty.* By Rev. J. G. Butler, Pastor of St. Paul's Lutheran Church. Washington, D. C, McGill & Witherow. 1865.

*Sermon delivered on Thursday, June 1, 1865, the day of special humiliation and prayer, in consequence of the assassination of Abraham Lincoln, in the Second English Evangelical Lutheran Church, Harrisburg, Pa.* By Rev. E. S. Johnston. T. T. Scheffer.

*The Life and Death of Abraham Lincoln.* A Sermon preached at the Church of the Holy Trinity, Philadelphia, Sunday morning, April 23, 1865. By Rev. Phillips Brooks. Phila.: H. B. Ashmead.

*Discourse on the Death of President Lincoln,* delivered in the First Reformed Dutch Church, Schenectady, N. Y. By Rev. Denis Wortman. April 16th 1865. Albany: Weed, Parsons & Co.

*Sermon on the Death of Abraham Lincoln,* late President of the United States. Preached on the occasion of the National Funeral, April 19th, 1865. By N. L. Rice, D. D. New York: W. C. Bryant & Co.

*The Crowning Event: A Discourse on the occasion of the Fall of Richmond,* Preached April 9, 1865, in Christ's Evangelical Reformed Church. By Rev. Samuel H. Giesy. Phila.: J. B. Rodgers.

*Oration on the Death of Abraham Lincoln,* delivered before the citizens of Gettysburg, Pa., June 1, 1865. By Rev. D. T. Carnahan, Pastor of the Presbyterian Church. Gettysburg: Aughinbaugh & Wible.

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The *Evangelical Quarterly Review* for April, is confessedly a number of unusual interest. Its matter may be thus classified: I. Translations. Dr. Schmucker gives us a valuable translation of Luthardt's *Two Generic Aspects of the World*; Rev. G. A. Wenzel has admirably translated from Sartorius' *Holy Love* an article "Of God," characterized by the earnest devoutness and profundity of that great writer; Professor Muhlenberg renders an instructive article on "Elders," from Zeller's *Bible Dictionary*. II. *Articles for the Times*.—Dr. Conrad on "The Hand of God in the War," is very seasonable, and one of the best articles he has ever written. Dr. Ziegler discourses of "Politics and the Pulpit," with his characteristic, plain, manly good sense. He takes his position thoughtfully, presses his argument with luminous judgment, and establishes them almost beyond cavil. "The Christian Commission," bears internal evidence, we think, of coming from the hand of that active and esteemed co-worker with the Commission Professor Stoever, the Editor of the Review. It is a general survey, both of the principles and of the work of the Commission, and is a very interesting, useful and well timed sketch. III. *Sacred Belles-Lettres*.—Dr. Brown's article on the "Poetry of the Bible," is discriminating and good. His remarks upon his Biblical Parallelism, and his illustrations of the same element in modern literature, are specially valuable. The Article of the number which will attract most readers and excite most feeling is, "Lutheran Hymnology," by Rev. F. M. Bird. It is thorough, rich in biographical and curious detail in regard to a thousand points of interest, on which Mr. Bird's labors are the first to shed light. Every reader of the *Review* will look anxiously for the continuation of the Article.—*Lutheran & Missionary*.

The translation from Luthardt, by Dr. Schmucker, is interesting as revealing the intense bitterness of a ministry against the religion of Christ that exists in the minds of the free-thinkers of Germany. Dr. Conrad with a bold, fiery rhetoric, depicts the evident working of God's hand in our national struggle. Professor Ziegler demolishes with irrefragable logic and pitiless proof, the flimsy position that religion has nothing to do with politics. He shows from Scripture, past the possibility of a cavil, that God is not excluded from the State, and that his message is to rulers and citizens, that the pulpit not only has a right, but is bound to lay down the law of God respecting the duties of citizens. Professor Brown's paper on the Poetry of the Bible, is all the more pleasing because it evinces, that he can wield the pen of the ready writer as well in the field of rhetoric as in the domain of logic.—*Lutheran Observer*.

"The *Evangelical Quarterly Review*," for April, is on our table, filled as usual, with valuable and interesting matter. "The Hand of God in the War," by F. W. Conrad, D. D.; "Politics and the Pulpit," by Prof. Henry Ziegler; and the "Poetry of the Bible," by Prof. J. A. Brown, D. D., look more entertaining, and have been marked for future reading. Professor Stoever furnishes his readers in this number with an interesting and ably written article on "The United States Christian Commission," showing its origin and the great work it has accomplished and the good resulting therefrom. The liberal spirit on which the *Review* is conducted, and the loyal tone which characterizes its pages, should commend it to the favor of an intelligent public.—*Star & Banner*.

The *Evangelical Quarterly Review*. This periodical is published in Gettysburg and devoted to the exposition and defence of the doctrines of the Evangelical Lutheran Church. The April number before us is very interesting. The articles entitled "The Hand of God in the War," "Politics and the Pulpit," and the "United States Christian Commission," are exceedingly able and satisfactory articles, and we are sorry that their length forbids their transfer to our columns.—*Juniata Sentinel*.